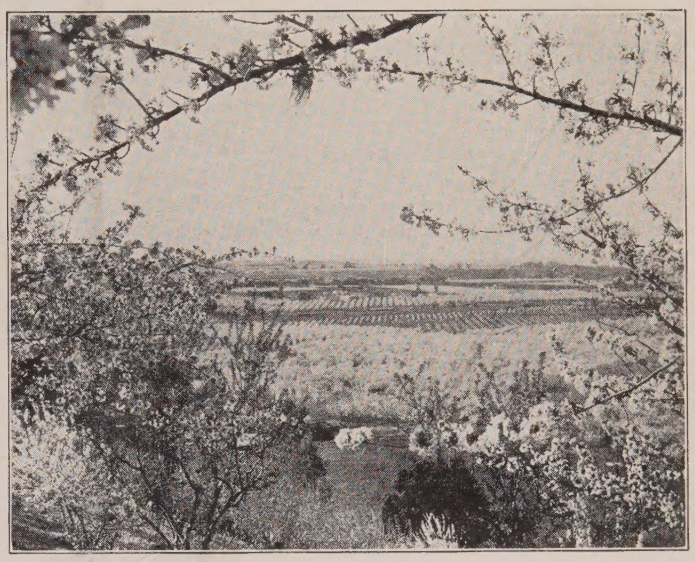
ZIONS HERALD

To See God Laughing Forth a Spring



One April dawn, one radiant morn
I saw the world of God reborn.
I heard His laughter everywhere
As if, for once, all anxious care
From His great heart had rolled away.
It was a mirthful, happy day;
A day to set the soul on fire
With joy and singing and desire.

A warm wind swept across the earth;
A sudden, strange and gentle birth
Of glory on each field and hill
A quick and an impulsive thrill
Of magic over everything;
It was God laughing forth a Spring!

He laughed a tulip into birth
From its black bulb deep in the earth;
He laughed an apple tree to bloom
From winter's seeming death and doom;
He laughed a bird from its green shell
Where a thin wisp of sunlight fell;
And then He laughed so long and loud
He shook a shower from a cloud
And all the earth began to sing
To see God laughing forth a Spring.

WILLIAM L. STIDGER

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APRIL 10, 1946

FOR THIS WEEK'S THINKING

HOW EASY IS EVIL; a radio address given by Dr. Ralph W. Sockman on the "National Radio Pulpit," on November 25, 1945. Dr. Sockman is minister of Christ Methodist Church in New York City.

TOYOHIKO KAGAWA: JAPAN'S LOST LEADER. Written by Hugh Deane, a former Far Eastern correspondent for the *Christian Science Monitor,* who has just been released from the Navy. After working for the O.W.I. for a year, Mr. Deane served with the U. S. Naval Intelligence in Japan.

THE CALAMITY OF CONTENTEDNESS. A sermon concerning personal evangelism in our Crusade for Christ, written by Dr. Edward J. Rees, minister of Ghent Methodist Church, Norfolk, Va.

FOR ME TO LIVE IS CHRIST. Richard C. Raines writes one of our series of Lenten articles.

PLUS HIGHLIGHTS ON CHRISTIAN EDUCATION, AUTOBIOGRAPHY OF A PLAIN PREACHER, NEWS STORIES, TIMELY EDITORIALS, POETRY, and REGULAR FEATURES.

READERS WRITE

Boston Accused of Segregation

"The frequent outbursts of brethren in the northeast corner of the United States anent racial churches in other parts of the country is disturbing to those of us whose lives have been dedicated largely to that type of work. We have proof that you are not yet perfect either. Following the Japanese evacuation I asked your famous Boston hospital to admit Nisei student nurses, but was refused. I asked your bishop to appoint a very capable, talented, completely Americanized Nisei pastor to a student charge. His reply was that he probably could not find a charge that would accept such a pastor, and even if he did find one, a Japanese pastor would not be able to reach the unchurched successfully, so he could not use him. You may be holier than we in that you have no Negro Methodist church in Boston. I have never been in Boston but I am confident that I would not find more than 2% of the Negro population happily at work and at home in your Caucasian Methodist churches and would find fully 90% either unchurched or in Negro churches. In San Francisco we have recently had an influx of some 30,000 Negroes and, while welcoming Negroes in all of our Caucasian churches, have also secured the best Negro preacher possible and set him up in a big plant purchased from the Baptists.

"During the past 60 years you have received perhaps one million immigrants from Europe. How many of them and their children are in Caucasian Methodist churches in Boston? What progress has Methodism made in Boston in the past 60 years? Speaking as an interested observer, I would say that you, with your system, have not done nearly as well with the Europeans as we in San Francisco, with our racial churches, have done with the Japanese and Chinese. We out here think of Boston as one of the most corrupt cities with a criminal for a mayor. It is of first and primary importance that we evangelize these immigrants. Assimilation and amalgamation will follow as with the Germans and the Norwegians. Many church leaders do not realize that the assimilation must *not* be wholly one-sided with the racial church giving up everything and going up the hill to join another group. A dozen years ago we bought, at a cheap price, the beautiful Swedish property in Spokane. At the rededication I said: "Why did this church fail and die? Because it tried to minister only to Swedish people. If it had ministered to this community it would today be flourishing. If you attempt to minister only to Japanese you too will die in 30 years. If you minister to this community as a whole, you will grow and flourish."

"In our Japanese churches we attempt to reach people of all races, using our fine pastors and people as the core. If we were to follow the recent advice of the Home Missions Council and discontinue our work we believe that in five years perhaps 1% of the Japanese population would be in Caucasian churches (Methodist), 3% in other Caucasian churches and 96% would be unchurched or in *Japanese* Buddhist, Holiness, Free Methodist or other such groups. We find, after long experience, that most people prefer a pastor of their own race and a church which is their own, where they feel perfectly at home. It would be a sin to fail in evangelizing these various peoples for the sake of unduly hastening Americanization and assimilation which will surely come anyway."

(Rev.) Frank Herron Smith,
Supt., Pacific Japanese Conference

Segegation

"Your recent editorial on 'Will Methodism Continue Segregation' has struck fire in a remarkable way throughout the Negro race. The Associated Negro Press has headlined it in the papers in many parts of the country. I have seen it on the front page here in New Orleans and in Atlanta.

"It is a remarkable follow-up from the pronouncement of the Federal Council of the Churches of Christ in America in which the communions having membership in the council are called upon to implement the declaration within their own bounds.

"I feel sure that I speak for more than myself in saying, 'Congratulations.' T question that you raised is a burning o among my people. The courageous mann in which you raise it will certainly add co age to the Negro in The Methodist Chur in its future discussion of the problem of se regation within the church."

Sincerely yours,
J. W. E. Bowen, Editor,
The Central Christian Advoca
New Orleans, L

An Open Reply to Kendall Scouten

"I am sorry for the 'profound pessimis engendered by my letter in the Herald March 20th. Perhaps I can help to dissip it.

"First, let us be thankful for an editor w can and will take custard pies and brickba tossing them back only when they are need or deserved. However, there are city edit in this section with equal sporting bloo Blessings on them all.

"No, letters to editors will not 'save t world.' But they may be a step toward su salvation.

"You may be heartened to know that excellent note of encouragement from r district superintendent, Ray H. Cow Haverhill, Mass., now rests on my de Also one from my friend and seminary ma Ernest Case of Wesley Methodist Chur Framingham, Mass. And there has been spontaneity of response to my published l ter here at Boston University School of Th ology that really gladdens the heart. Grad ate students (like myself) and undergrad ates alike have expressed accord with t tenor of my letter. Eighteen of them m briefly at noon, Thursday, March 28th, ask for a reading of the letter, and organiz immediately for further study of the su gested plan of ministerial equality. Oth men, unable to be present, plan to join t group. It is hoped that similar groups other schools, and throughout the ann conferences, may be won to study and acti

"I had hoped for little more than a 'bro erly' slap in the face for my foolhardiness may yet get it). But I am greatly hearte at the generous and prompt response to few printed ideas, ideas that are far from ing mine alone. For I am convinced, Brot Scouten, that other minsterial broth standing both 'high' and 'low' in the chur agree substantially with the thought of letter, and may yet join our ranks.

"I note the irony of your question ab removing the 'incentive' for an effective m istry by putting salaries on an equal ba However, knowing this to be the opin of some men, I am constrained to say t the moral lift given to many of our brot ministers, as they came to realize that t were part of a working brotherhood in wh no man was favored above another, wo more than offset any lost 'incentive' on part of others. There is none who has experienced at one time or another the d satisfaction and reward of unselfish serv to others. Let us make that the comm rather than exceptional experience of us

"Permit a further word about the sal

I suggest. The matter of a base pay plus ances for dependents is but a page from ecent war experience, when millions of ervice men and their families alike, amply provided for by Uncle Sam. It ewise a page from the even older and ar plan in our mission fields, where and their families receive basic stipends dependency, medical, and other allow- .' And at least one college in India, ding to Dr. Eddy Asirvatham, now in country, pays a flat salary of $200 thly to every staff member 'from the Hent to the music teacher.'

nall we let our 'pagan' government and 'benighted' Indian friends show us the —then dare not to follow?

n the name of Christ, and for His sake,"

(Rev.) Guy Allen,
Newmarket, N. H.

ils Flanders

Not for a long time has your paper ted such a magnificent thesis as 'A Lay- Looks at the Church,' by Ralph E. Flan- Happy the minister who might boast this writer is a member of his church, happy the community in which such a may live.

The article will need to be reread and lered over; for one is impressed by the e of genuine honesty which permeates writer's presentation of the theme. There evasion as he expounds the hard, real- problem of modern economics, yet, all there is the wistful longing after a tual order wherein dwelleth righteous- Truly, a stimulating and thought pro- ng thesis."

(Rev.) John G. Rogers,
Melrose, Mass.

oys Z. H.

imply wish to say I liked very much the le in issue of March 13th by G. Ray an. Give us some more like that. Wife me in this statement. The paper shows ked improvement in recent issues. Greatly y articles by Huse and Stidger. Huse to mind region where I was born and for twenty years."

Ralph P. Jones,
Clearwater, Fla.

Priest Commends

t was indeed a great pleasure for me to in your January Number, on page 27, news item: 'Methodist Bishop Felicitates bishop Stritch.' What a fine gesture of stian understanding and good-will!

Vishing you continued success in your e work,"

I am sincerely yours in Christ,

(Father) Arthur G. Trudel,
Peru, N. Y.

"How Easy Is Evil?"

RALPH W. SOCKMAN

Sometimes events become so confused and moral problems so complex that it behooves us to get back to the beginnings of things. Ours is such a time. And this morning I want to go back with you to the Garden of Eden.

To many people the story of Eden presents a stumbling block. They cannot reconcile the Genesis account of man's fall from a state of innocence with the scientific theory of man's evolution from primitive savagery. But when we turn to the Biblical story of man's creation, we read that "God breathed into his nostrils the breath of life and man became a living soul." These first chapters of Genesis therefore, must be read as the history of the soul. The Garden of Eden is the birthplace of the human conscience. As such, its date and place need not disturb us. The date of Adam is eternity and the geography of Eden is the human heart. The drama of Eden has been played again in our day on the most dramatic and colossal scale ever staged.

Let us recall the scenes in that ever-recurring drama as depicted in the third chapter of Genesis.

When the curtain rises on Eden, the serpent is speaking. The serpent represents the animal nature. And the animal nature is a reality that lives on in us, still active and troublesome. Poets have sung about our killing the ape and the tiger within us. But some years ago a writer suggested that it will take far longer to eradicate the mule and the parrot from our natures. Yes, the parrot within us still repeats what it hears, thus keeping current rumors, gossip, lies, propaganda long after logic and truth would lay them to rest. And the stubborn mule in us balks at going forward on new and better roads, thus blocking the path of progress. And certainly after recent tragic events we can scarcely say that we have risen above the ape and tiger. Right now the so-called civilized nations resemble all too much the cages of an international zoo wherein sit those who ape the suspicious actions of the others. And as for the tiger in us, the twentieth century, though not yet half spent, has spilled more blood than any century in human history.

Ah, the animal still lives and speaks within our groomed bodies and educated minds. More than one young man now listening will bear witness that often in the evening hours, when the office duties are over and the conscience has been dulled by fatigue or drugged by drink—that at such times they have heard the call of the wild from the beast within.

How subtly the serpent made his appeal. He set the woman looking not at the good things of the garden which she might enjoy but at the forbidden fruit. And when the mouth begins to water for forbidden things it seems to drain off the brain cells, and the mental batteries of discrimination and resistance grow weaker. The woman begins to question whether there is anything in the garden which should not be tasted. What are these appetites put into our bodies for? If God gave them to us, why not indulge them? Why not obey our impulses? Let us enjoy them. These old prohibitions and restraints which we call moral, were they not put over on us by Puritanical ancestors who did not want others to enjoy what they were afraid to enjoy themselves? Away with these old fashioned "Thou shalt nots." Get rid of your inhibitions and live the full free life. Such was the implication of the serpent in Eden and such was the doctrine of self-indulgence purveyed in the popular writing which followed the last war.

The same trend of thought made its way into certain national philosophies. In the preface to a recently published book entitled, "The Ten Commandments" are words of Adolf Hitler as reported by a former citizen of Germany, Herman Rauschnigg: "It is not merely a question of Christianity and Judaism. We are fighting against the most ancient curse that humanity has brought on itself. It's got to get out of our blood, that curse from Mount Sinai! That poison

with which both Jews and Christians have spoiled and soiled the free, wonderful instincts of man and lowered them to the level of dog-like fright. . . . The day will come when I shall hold up against these commandments the table of a new law. And history will recognize our movement as the great battle for liberation, a liberation from the curse of Mount Sinai. . . . This is what we are fighting against, the curse of so-called morals, . . . idolized to protect the weak from the strong in the immortal law of battle; against the so-called Ten Commandments, against them are we fighting."

Such was the Nazi idea of the way to build the brave new world by getting rid of the old moral restraints. It was but the modern version of the serpent's invitation in Eden to eat and become as gods.

And the record is that when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat and gave also unto her husband and he did eat.

Then what happened? The record is: "And the eyes of both were opened and they knew that they were naked and they made aprons of fig leaves. And they heard the voice of God walking in the garden and they hid themselves." In this figurative fashion the Genesis writer asserts that the eating of forbidden fruit is followed by the sense of shame and the sense of fear.

So is it with our moral codes. Some of them are mere conventions which vary with different countries and different times. Jesus recognized that when he said about certain practices: "Ye have heard that it hath been said by them of old time . . . but I say unto you." Some things which were considered right in the days of Joshua were to be considered wrong in the days of Jesus, because "new occasions teach new duties, time makes ancient good uncouth." But it does not follow that all moral codes rest on the shifting sand of social convention. There are some ethical laws so basic that they rest on the bedrock of human nature, they are embedded in the very foundations of life. For instance, there is no place or time in which double-crossing a friend has been counted a virtue. Or again, do you know of any place or time in which cowardice has been regarded as praiseworthy? Men have differed as to what people you ought to be unselfish to, whether to family or to fellow-countrymen or to all men, but pure selfishness has never been admired.

No, when we cut through the layers of moral convention which change with time and place, we come to certain bedrock distinctions on which common universal decency rests. The Ten Commandments were not invalidated by the Nazi codes formulated in a Munich beer hall. And the newspaper editor was right when he recently called for less talk of the Big Five, meaning the five great nations and more talk of the Big Ten, meaning the Ten Commandments. No nation or no group of nations is strong enough to override the laws of God expressed in the moral commandments of Sinai.

Why do shame and fear follow the eating of forbidden fruit? Do you say it is just because we were taught to be afraid and ashamed of certain things? Well, who taught Adam and Eve, our so-called first parents? With profound psychological insight the Eden story reminds us that embedded in the original texture of man's nature is something deeper than convention, for it sometimes drives man to go against the conventions of his family, his class, his nation. That something is what we call conscience. And when we try to escape from it, it follows us as the albatross followed Coleridge's "Ancient Mariner," and as the "Hound of Heaven" pursued the footsteps of Francis Thompson. We may prate about a new order freed from the moral restraints of Mount Sinai as did certain sophisticated writers and as did the boastful Hitler, but the hoped-for brave new world turns out to be a timid old Eden.

And now on with the Genesis story. The account is that God called to the hiding Adam and Eve. They had tried escape. Now they try evasion. Adam places the blame on Eve and Eve says the serpent beguiled her. For all this attempted evasion God gives a penalty. As the record has it, God puts enmity between the seed of the serpent and the seed of the woman. To the woman he says, "I will greatly multiply thy sorrow." To the man God says, "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree . . . cursed

(Continued on page 358)

Autobiography of a Plain Preacher

Raymond H. Huse

Chapter XIII—The Revival

Every once in a while I meet some o who says to me—"I was at your wedding This is not so strange as it sounds. Mab and I were married at the closing of "Lo Feast" at the district camp-meeting at He ding, N. H. Never was a service simpler ar lovelier! The camp-meeting choir sa "Trust and Obey" and "There is Sunshine My Soul Today." My friend, the presidi elder, to quote the father of Gene Stratt Porter, "said the words."

Many of our people from Exeter were pr ent, and one day during that memorab week we had a meeting of our folks arrang by that princely layman, Wilbur Littlefiel I do not know how I have kept Wilbu name out of this narrative so long. If t high spiritual tone of the old Exeter chur was due to Sister Colman, the spiritu fruitfulness of my own pastorate was d largely to the radiant spirit of that man young business man,—my friend forever- Wilbur Littlefield. He was also the swe singer of Israel, and afterward toured t district with me, leading in holy song. the meeting called in Grace Church Chap where many victories had been won, planned our revival campaign for the chur at home.

We began our special services Oct. 14t when falling leaves made our elm shad town beautiful. The meetings were simp but appealing. Each night there was a se son of brief earnest prayer and testimonies- followed by a brief sermon by the past The invitation was then given, and whi we sang "Just as I am," seekers came quiet to the altar. I still think the technique w good, and that the altar in The Methodi Church should be down where the sinne can get at it.

Here is a page from my diary that giv the first week of our protracted meetings:

Oct. 14th—Preached on "Times of Refres ing" in the a.m.; "Now is the Accept Time," in the evening. Two seekers.

Oct. 16th—Preached on "If Christ Shou Come to Exeter." One seeker at the servic

Oct. 17th—Preached on "Seven Devils Exeter." Two seekers.

Oct. 18th—Preached on "Angels I Have M About Town and Elsewhere." Three see ers.

Oct. 19th—Preached on "Cranks and Hyp crites."

And so it went on night after night a week after week.

The real event of the revival was the en ing of a church quarrel—or a quarrel in t church. Brother X and Brother Y were fait ful members of the Official Board, respect by all. They entered a business venture t gether. It was not particularly successful, a each thought the other to blame. The fe ing of mutual distrust grew, and finally bro into an angry, open quarrel. Brother Y l

church and frankly classified himself as ›ackslider. One who came upon him un-›ectedly in the barn one day, heard him —"I hate him, I hate him, I *hate* him, what shall I do? I cannot hate my ther and love the Lord Jesus at the same ıe." Finally, one night in the testimony eting, the matter came out into the open. e of the brethren gave expression to his ıviction that the revival could not go on il this miserable viper was shaken off into fire. He did not say it as poetically as t, but that was the substance of it. Brother —warm hearted and hot headed was hurt. said—"Be I the Peter, why should my thren talk about me like this?" Dear old ow, I can see him now—his white beard d his kindly face!

The end of it all was that the pastor and elve loyal official men headed by Brother went out through the darkness of the ght to the home of Brother Y, so that other X could ask his forgiveness. We led Brother Y out of bed. He looked epy but kindly, as he came to the door. was afraid that Brother X had upset the hole program when he gave his apology. e said—"Brother Chris, I want to say to you at if I have wronged you, which I ain't, at I am sorry,"—but somehow we all felt e sincerity of it all, and the next Sunday ght at the altar of the church, these two ong men knelt side by side with their ns around each other and buried the tchet so deep the handle never showed erward.

It was my sad privilege to attend the fu-ral, not many years after, of both of these od men, and I thanked the good God that ither had aught but love in his heart vard the other.

And so the revival went on and

"A flood of emotion deep and strong
Troubled the land as it swept along
And left a result of holier lives,
Tenderer husbands and worthier wives,
The peace of God for the world's annoy
Beauty for ashes and oil of joy."

Of course some of our new converts slipped ck because, like the little boy who fell out bed, they settled down too near the get-g in place. We lived the parable of the ver over again, and like our Master, were metimes heavy hearted, but to quote Har-t Beecher Stowe's description of the after-ıth of the revival in her book—"Old Town lks"—"After the heavenly breezes had wn over, there were to be found here and re immortal flowers and leaves from the e of life which had blown into many a elling."

As I approach the sunset years and con-nplate the weary world, I feel like saying at the Negro said at the grave of William oth—"Do it again, Lord!"

"Revive us again—
Fill each heart with thy love,
May each soul be rekindled
With fire from above,
Hallelujah thine the glory,
Hallelujah Amen.
Hallelujah Thine the glory,
Revive us again."

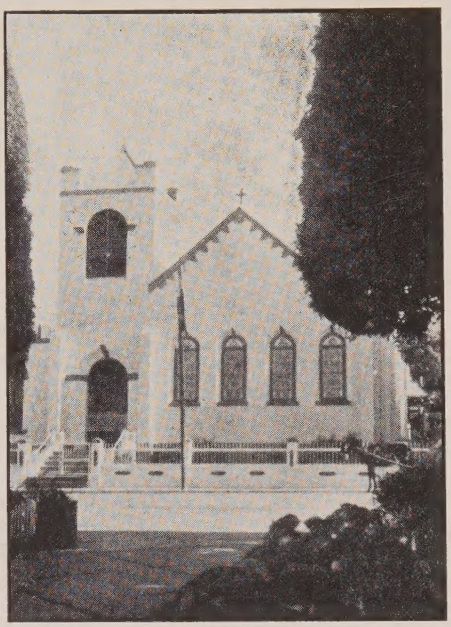
Northeastern Jurisdiction in the Tropics

Highlights on Christian Education

J. GARFIELD SALLIS

Literature Problems in Puerto Rico

Believe it or not, tropical Puerto Rico is part of our Northeastern Jurisdiction! Methodism in that island is organized as a "Provisional Annual Conference," and for administrative purposes it is part of Bishop Charles W. Flint's Washington Area, in spite of the fact that the Discipline places it in the Philadelphia Area. Our enquiries as to Christian Education in Puerto Rico brought us, first, the information that the Board of Education has no responsibility for it; and, second, that the Board of Missions, which is responsible, places Puerto Rico in its Home Missions Department although, as the Rev. Harold M. Hilliard, superintendent of the conference, tells us, the work is wholly among Spanish-speaking people. In the church schools, he says, "we are seriously hindered in our work by a lack of literature in Spanish. We are using material from Cuba, Mexico, South America, and some from the United States. Although Puerto Rico has a population of over 2,000,000, our work here is not large enough to make it possible to publish our own literature, and it is difficult to get it from Mexico or South America." Meanwhile, however, the training of workers goes on. "Last year we held a pastors' school and hope to have another this summer or some training institutes in different parts of the island. One of our best-trained pastors, the Rev. Domingo Marrero, is now in Drew University taking special work in Old Testament. He expects to take the chair of Old Testament in the Evangelical Seminary in Rio Piedras when he returns. I am hoping that he can also give some time to the field of religious education."



Guayama Church, Puerto Rico

Parents Are Religiously Illiterate

The need for closer cooperation between church and home continues to hold the spotlight. Christian education workers are increasingly aware that even their best work may be rendered largely futile because pupils lack adequate religious background in the home. That parents often do not understand their children because they are illiterate in religion, although they may be college graduates, was recently asserted by Dr. Edward D. Staples, as reported in the "Newsbulletin" of the Peninsula Conference. As Professor W. G. Chanter well said recently, in his Church School Lesson in Zions Herald, "No parents can give their children a richer heritage than the memory of a home in which duty to God and man is cheerfully acknowledged as a privilege and willingly discharged as a labor of love."

Dr. Staples, who directs the Board of Education's department of Parent Education and Home Religion, writes us that he is "quite encouraged" by the seminars he recently held in Central Pennsylvania, New England, Peninsula and Troy Conferences. "Ministers and laymen are alert to the needs of young adults and returned service men, many of whom are parents," he says, and he anticipates a much greater attention on the part of local churches to the needs

(Continued on page 352)

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Sixth Week in Lent

Philippians 2:5-11; Mark 11:1-11.

SEE THE BOOK OF WORSHIP

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God. . . ." This was an amazing statement of the profound dignity of man's soul! Contemplate its implication during this Holy Week when, along with other churchmen, you seek to deepen your spiritual life. Paul's advice is at once a clear statement of the oneness of Jesus with his followers: Paul did not put Jesus off somewhere to experience for himself the mind of God. Paul encourages us to let the mind of Jesus be our mind; let the thinking process of Jesus be our thinking process. It is a call to thoroughly worship God by knowing Him as Jesus knew Him.

The second lesson is Mark's description of Christ's entry into Jerusalem. It is a familiar story and yet the paradox that it presents is always startling. Jesus knew that it was not a triumph, yet the effect of the day was like that of a great triumph. The people from the very depths of their thirsting souls cried out their hosannas. They wanted security and they wanted peace from the troubled affairs of the day. They were sure that a king was all that was needed—but it must be a powerful king who would straighten things out. Jesus knew, however, that they did not want to be kings themselves: *they wanted somebody else to do it for them.* His kingdom was of a different sort: it was not of this world, but came from within the souls and desires of hearts and minds that worked like his in finding the will of God.

It is good to remind ourselves again of Paul's Palm Sunday sermon, "Let this mind be in you which was also in Christ Jesus: who . . . thought it not robbery to be equal with God: but made himself of no reputation and took upon himself the form of a servant . . . and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Disassociate the Klan

The Miami Ministerial Association has taken a heroic step in passing a resolution opposing the revival of the Ku Klux Klan in South Florida and disassociating the Protestants from "such an intolerant movement." Every council of churches and ministerial association throughout the nation ought to follow this heroic lead.

A "knight" in making application to join this sinister movement signs the following statement:

> "I, the undersigned, a native born, true and loyal citizen of the United States of America, being a white male, Gentile person of temperate habits, sound in mind and a believer in the tenets of the Christian religion, maintenance of white supremacy, principles of 'pure Americanism,' do most respectfully apply for membership in the Knights of the Ku Klux Klan."

Obviously no Christian could sign such a document, for he denies the "tenets of the Christian religion" which the application cites. No Christian believes in the supremacy of any race and no Christian believes in "pure Americanism" of the variety defined by the Ku Klux Klan. The application itself is rank heresy and vile blasphemy. Let Protestants act now in discouraging this movement before it gains ground.

Bottles on Church Lawn

Last week a pastor went before a city's liquor license board to protest against granting a permit to a saloon that was to be located near his church. He had good evidence to submit, for he reported that recently two bushels of liquor bottles had been picked up from the church lawn. In addition to picking up the bottles the pastor reported that once it was necessary for him to call the police to remove a "drunk" from the altar of the church.

There is no question about the fact of desecration of church property in this case, but one is bound to wonder what inroads we are making to stop the rising tide of alcoholism that accompanies our day's in

reased drinking habits. The "drunk" that was removed from the altar of the church might have gone here to pray. Men have been known to be helped by prayer even in drunken stupors. The entire policy of Alcoholics Anonymous, the most effective agency dealing with this problem, is based on the premise that there must first be a *will* to be cured. This is the part of the picture that too many churchmen failed to recognize during the so-called "prohibition era"; we were too smug about having passed a law, and not conscious of the need for personal commitment to the better life.

True, passing out liquor to alcoholics is not the cure, but the mere passing of a law against liquor is not the answer either. Let us not make the same errors again in our drive against this current evil! Let's bring the "drunks" to the altars, and to the psychiatrists while we go about our tasks of closing the bars. Bars will be closed more effectively if people do not want to go to them.

The Threat of Military Control

It is no longer necessary to argue in the dark about the implications of compulsory military training. The fact of the military bid for power has been adequately demonstrated by political current events. The atom control board is but one instance. The appointment of military men to Russia, China, Panama, and Belgium as our diplomatic representatives is one illustration of the military gain in power. The pressure on Congress to extend the draft for another year is another illustration of the War Department's determination to school the nation for permanent conscription. A number of senators who are prepared to oppose draft extension for a year have indicated that the real purpose of the extension is to continue the draft past Congressional elections when "it will be much easier to pass compulsory military training as a permanent peacetime policy."

President Truman has fallen victim to all of this military pressure as is most recently illustrated by his setting up of an organiatzion of "elder statesmen." These worthy elders, who will serve directly under the President, are to be selected from the lists of leading retired generals and admirals. It is interesting to note that this "elder statesmen" organization was announced following pressure put on Mr. Truman by one of the five-star generals that the Chiefs of Staff should be ex-officio members of the President's cabinet.

No person would in any way underestimate the heroic work of our military leaders. Their advice is needed in reconstructing our nation. But it will be a tragedy if the American people allow the military to take over the republic. We will not reconstruct our nation's freedom in a military mood. General MacArthur has said that we must forego our sovereign rights to declare war if we are to restore confidence in peace. A military dictatorship in this country will not establish confidence in the UN, nor will it create the *will to peace*.

In summarizing his remarks before the Senate Military Affairs Committee last week, the Rev. Charles F. Boss, Jr., representing our Methodist Commission on World Peace, made the following statement:

> "We propose that Congress wipe the slate clean of the wartime draft act and of the peacetime compulsory military training measure," he said, and "place before the American people a clear and practical plan of recruiting in terms of commitments in international police service, with adequate intellectual and monetary inducements."

This whole issue is at stake in the present consideration by Congress of the extension of the wartime draft act. If we extend the draft we will pave the way for permanent conscription and increased military control; if we permit the draft to expire on May 15th, we will pave the way for a new era in peacetime construction. Your senator should hear from you at once, and churchmen ought to bend every effort in the next two weeks to see to it that the people are not fooled by War Department tactics designed by the professional soldiers to continue their power.

What Must I Do?

Dorothy Walworth, child of a Methodist parsonage, has given the world a great novel to read. It is not often that novels about the struggle of human beings end up with any sort of a satisfactory answer, but Miss Walworth's "Nicodemus"* gives its reader a fascinating story with an answer. Some parsons will not like the situation, but the most violent dislikes will be based on guilty consciences. The central figure of the story, a pastor of a "leading city church" stands in his pulpit on Easter Day and discovers when he begins to preach that he does not believe a thing he is saying. Built around this groping pastor is a group of characters who do not believe in anything either, and they *search* and *search* and *search* for belief. It is everyman's story; it is depressing because it looks for a while as though no answer will be found; but the answer begins to come in like the rising crescendo of a mighty organ.

Here is a great Easter book that laymen and pastors ought to read. It is real, and it has an answer to the question that everyman asks.

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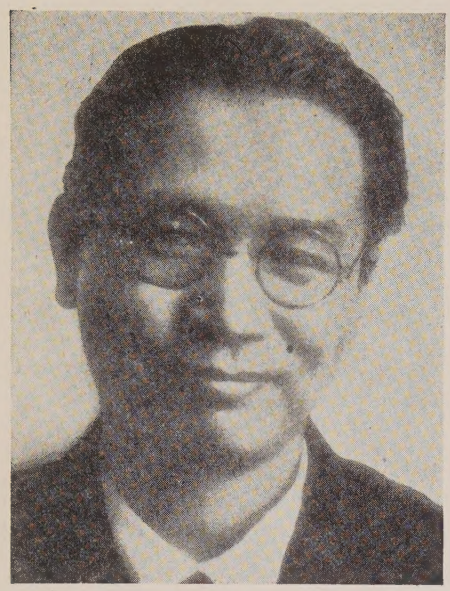
* "Nicodemus," by Dorothy Walworth, Houghton-Mifflin Co.: Boston, Mass. Price, $2.50.

Toyohiko Kagawa: Japan's Lost Leader

HUGH DEANE



Toyohiko Kagawa, who won a high reputation in America before the war as a Japanese Christian reformer and pacifist, now has become one of those significant minor issues that throw light on the major problem of democratizing Japan.

Important American religious groups, aware of Kagawa's work in Japan and impressed by his prewar lectures in this country, today regard him as one of the potential leaders of the new Japan, and, according to persistent reports from Tokyo, Kagawa is being backed for a prominent political role by some officers in Allied headquarters.

Kagawa received a severe political setback in December, however, when he was attacked at length and in detail by Corporal Barnard Rubin, who wrote the "Japan Today" column in the Army newspaper, *Stars and Stripes*. Corporal Rubin's bitter column is said to have held up the political campaign allegedly planned by Kagawa's American military managers. Corporal Rubin was immediately ordered to cease writing on political subjects, and some weeks later, following a "negative report" on a loyalty check, he and another editor of *Stars and Stripes* were ordered to Okinawa. *Stars and Stripes* staff members protested the transfer as "exile"; General MacArthur ordered an investigation which was later conducted by Colonel E. J. Duvan: "Nowhere in my study have I found the word loyalty even mentioned, let alone adversely associated with their names and deeds." The two editors were transferred to Yokohama to show that no prejudice was involved. This denouement strengthened the belief that Kagawa has friends in court.

Today sufficient evidence exists for one to be able to reassess Kagawa's political character. The record shows that Kagawa is a renegade from his early liberalism, that his Christianity is tainted with the most reactionary concepts of Japanese feudal ideology, and that he is altogether unfit to participate in the leadership of a democratic Japan. Kagawa today is just a man who might have been a leader.

Kagawa's contributions to the cooperative and labor movements and to Japanese Christianity need not be minimized, but it is pertinent to point out that long before the war the reactionary Japanese government ceased to consider him dangerous. In 1931 Miss Freda Utley wrote in her book, "Lancashire and the Far East," that Kagawa was "now a warm ally of the government." "He was recently given a post under the Tokyo Municipality, and is regarded by the authorities as a most valuable ally against the rising discontent of the workers . . . and peasants. . . ."

Nearly a decade ago Mr. John Gunther could characterize Kagawa, in "Inside Asia," as a "strong nationalist," a remark that later turned out to be an understatement, and Americans who knew what was going on in the Far East

For Me to Live Is Christ

Richard C. Raines
Minister, Hennepin Avenue Church, Minneapolis, Minn.

For me to live is Christ!—Philippians 1:21

He was short of stature, bandy and bow-legged, thin and wiry, hook-nosed, beetle-browed, bald-headed, utterly unimpressive physically—so in contrast with the physical, commanding presence of Moses. Yet he was the most brilliant of the first-century organizers of Christianity, and one of the most remarkable and vivid personalities of all time.

I write of Paul, apostle, traveler, missionary, thinker, organizer, who emblazoned upon his unsullied life-banner in vivid letters what is the fountain of his colossal influence, the motto of his life—"For me to live is Christ!"

Three aspects of Paul's life are of particular relevance to us in these days, and the first of these aspects is his startling conversion.

To understand this experience we must know a little more about his life. He was born in Tarsus, a city of wealth, culture and commerce located at the northeast corner of the Mediterranean. He was taught the tent-maker's trade. He was educated in the schools at Tarsus, and in the university. Then he went to Jerusalem and sat at the feet of one of the greatest teachers of any generation—Gamaliel.

Paul was brought up as a strict Pharisee. We despise the Pharisees today, but they were greatly revered in that day for their patriotism and their religious zeal. They believed that the obedience and minute fulfillment of every detail of the Mosaic law would save them, would be pleasing to God, would rescue Israel from tyranny.

Paul came down to Jerusalem and there he met a group of disciples of a certain Jesus—a crucified criminal or felon—who were now teaching that the law of Moses was obsolete—no longer the way of salvation—and that obedience to this Jesus had superseded the law. Paul saw in this a dire threat to the very foundation of his philosophy and to the welfare of the Hebrew people. He joined actively with others in persecution of these disciples of Christ.

As he dragged them out of their houses, to be jailed or whipped, he found in them a peace of mind, a self-contained tranquility, a courage which he did not expect. He saw an inner joy, a remarkable love, a relationship between the members of the family that was deeper than that he had known in his own home, and it bothered him.

Seeking to escape from this inner tug-o'-war, he sought the right to go from Jerusalem to Damascus with papers to arrest and persecute the disciples of Christ who happened to be gathered there. But he could not sleep while on this two- or three-day journey. Here was something that was good and true and fine, denying what he had been taught. Both could not be true. This new way seemed true, yet he would not abandon the teaching of his youth.

The struggle went on until, at last, just as he came within sight of Damascus, his amaz-

g, startling conversion experience took ace. He saw a light, heard a voice, was rostrate, even lost his eyesight for a time. I m not concerned with the external, startling ccompaniments, for they are not the measre of any man's reality of conversion. One erson standing on the brim of the Grand anyon, seeing its terrific grandeur, immedicely begins to talk; another can't say anyning. So it is in conversion—it will be yours ccording to your temperament and the backround of your mind and your code of conuct.

William James once said something like his: Conversion is the psychological and regious process through which a person hithto divided, unstable, unhappy, at odds with imself, becomes a person integrated, happy, t peace with himself, and with new insights nd purposes. Obviously, that is the reality, nd it is not to be labeled "first century" or fifteenth century" or "twentieth century."

"But," someone says, "conversion—isn't hat antiquated, obsolete? Doesn't it belong vith the horse and buggy, the kerosene lamp, nd beards"?

I am more and more convinced that conersion is like adolescence: You may agree mong yourselves not to talk about or recogize or look at adolescence, imagining that hildren will go immediately from childhood nto maturity. But they will go through adoescence just the same, whether you pay attenion to it or not. I believe conversion is of he same nature: you either go through some uch experience as that, or you do not get nified, and you do not have the peace of nind that might be yours.

Consider the experience that some of our nen had under battle strain, an experience hat gave them deeper insights, greater revrence than they had before. It is comounded of: First, going all-out for somehing; second, all-out for something with ther people; and third, all-out for something hat is felt to be bigger than life itself.

Now that is a form of conversion. That s re-orientation of one's life around a new naster sentiment, and every life needs it. f we are going to move out into a world of eace and justice, a world where we are at ur best, we all will need what we call this onversion experience. It will come accordng to our natures; it may be rapid or slow; may be startling, or it may be very ordiary.

This is what Paul meant when he said, For me to live is Christ!" Before his conersion for him to live was the Mosaic law, as to be a great rabbi, was to enjoy himlf, was to get his education and make his ark in the world. Now for him to live was obey Christ, accept his insights, serve him, hat in all things Christ might be preninent.

The second of these aspects of Paul's life at is particularly relevant for us is his amazg capacity to endure hardship, to take it on e chin, to suffer disappointment, bereaveent, defeat, without any lowering of his orale. Here is a condensed calendar of his lamities, as found in 2 Corinthians 11:

Thrice was I beaten with rods . . .
Thrice I suffered shipwreck; a night and

(Continued on page 357)

were disappointed by Kagawa's attitude toward the Japanese invasion of China in 1937. His quasi pacificm, his uncritical analysis of Japanese intentions in China, objectively bolstered the official Japanese position.

Inevitably Kagawa's Christianity came into conflict with the ultranationalism rampant in Japan. The following is an example of his efforts to reconcile the two, an excerpt from a sermon delivered in 1940, on the occasion of the 2,600th year of the Japanese empire. In discussing the "traditional Japanese spirit"—which embraces those feudal concepts, including *Bushido,* so strenuously inculcated by the Japanese militarists—Kagawa stated: "Of this great spirit Japan can be proud. This spirit is not to be confused with the spirit of Jesus . . . but when we build on it the religion of the Cross we have a faith that will endure." Kagawa was soon to become much more emphatic in his eclectism.

In August, 1940, after his return from America, Kagawa was arrested. Unlike thousands of his fellow countrymen, however, he was soon released, and was never again molested.

He Advocated a Co-Prosperity Sphere

Kagawa's quasi pacifism did not prevent him from giving full support to his government after Pearl Harbor. His great reputation in America made him particularly useful to the Japanese rulers. An internationally-known Christian,

* * * *

"We saw Kagawa, again and again. He was just as he has been and just as he always will be, full of plans and ways in which to minister to human need. Pressed to run for Parliament, he said, 'No, I'll help in shaping up the party, but I'm not going to run for Parliament. I promised my God years ago that I would preach the gospel, and I shall preach the gospel till the end of the day.' 'What can we send, what can we do, Dr. Kagawa, in the light of this need?' 'Three things,' he'd answer, 'three things—prayer, Bibles, good missionaries.' And he's dreaming dreams, and working out practical programs as always, in various groups of the people. Dr. Kagawa in the first meeting that we had with him prayed something like this, 'The war is over; sunshine has come. Oh, God, Thou art tender and good.' How difficult it would be to make a prayer of that kind if this city were in ruins, and if more than 150,000 people of the population roundabout had perished in the awful havoc of war.—"From "Inside Japan," an address by Bishop James C. Baker, given November 20, 1945.

* * * *

a man who was respected by many Americans, could tell the Japanese that the war was a just and holy war, that it was justified on racial grounds.

Kagawa was sent to the Philippines to work "on the Christian problems of occupation," as the Japanese records put it. He became adviser to the reactionary Great Japan Agrarian People's Association (Dai Nippon Nomin Kumiai), and soon developed into one of the leading propagandists of "co-prosperity."

In August, 1942, Kagawa gave one of his most widely broadcast "sermons." Recounting stories of American atrocities, he described American actions as a "kind of savagery comparable to the lowest cannibalism." He continued: "Today I see America as a white grave. I cannot believe that the Almighty God of all the earth will permit the success of their inordinate ambitions for world domination which forged the spirit of racial superiority, but at the same time talks of freedom and liberty, using these words while waging this unjust war on the Oriental race. Ah, woe to America for so degrading the name of Christ by this butchery!"

In his 1942 Christmas message, Kagawa attacked "the Christian countries for bombing peoples and areas where they sent their missionaries to preach the Gospel, and slaughtering the sons of God whom their missionaries baptize." Kagawa never mentioned Japanese bombings.

Kagaka was convinced as late as 1944, that Japan would win. He wrote an article entitled "A Prophecy of the Downfall of America" in a 1944 issue of the *Magazine for Christianity.*

Kagawa's war record can be defended on the grounds that he acted under pressure. This is the familiar plea of every Quisling and collaborator. The fact remains that Kagawa's actions contrast sharply with those of the thousands of liberals, Socialists and Communists—the holders of "dangerous thoughts"—who were killed or went to prison rather than compromise themselves. Over two

(Continued on page 356)

PERSONS

The Rev. William H. Duvall, minister of the Methodist Church in Woburn, Mass., offered prayer on Monday, April 1st, at the opening of the Spring session of the Superior Court, Cambridge, Mass.

William Blaine Smith, devout layman of Central Methodist Church, Utica, N. Y., died of a heart attack on Feb. 7th, 1946. Mr. Smith was for a number of years a member of the Official Board of Central Church. He served for several years as superintendent of the church school, and a member of the Board of Christian Education, also on the Boy Scout troup committee. At the time of his death he was the vice chairman of the Fort Schuyler district, Upper Mohawk Council of Boy Scouts of America. He was treasurer of the Personnel Managers Association of Central New York, and a member of the Chicopee Falls Masonic Lodge. Mr. Smith had been for the past eight years the personnel manager of Savage Arms Corp. He leaves his wife, Katherine (Alt) Smith, of Utica; a brother, Arthur of Chicopee Falls, two sisters, Mrs. Lula Hackett and Mrs. Grace Gray of Chicopee Falls.

Dr. Ralph Stoody of New York, director of the Commission on Public Information of The Methodist Church, and president of the National Religious Publicity Council, addressed the annual convention of the American Public Relations Association in Washington, D. C., on March 29th, on the subject, "Public Relations and the Church." Dr. Stoody also participated with the representatives of other types of public relations service in a panel discussion.

John C. Harmon, Jr., of Greensboro, N. C., who comes to the Division of Home Missions and Church Extension, on June 1 as director of Social and Industrial Relations, has for the past year been a member of the law firm of Brooks, McLendon, Brim and Holderness in Greensboro, N. C., where he has devoted much of his time to labor relations problems, particularly in trial proceedings involving employers and unions before the National Labor Relations Board. He has also familiarized himself with labor relations law, and has done considerable research in the general field of labor relations. He has worked with both corporation lawyers and labor groups and has had some experience with the NRA, the Southern Manufacturers Association. For more than a year he worked as an inspector with the Wages and Hours Division of the North Carolina Department of Labor.

The Rev. Dr. William Shaw, retired member of the New England Conference, now living in Florida, underwent an operation on April 1st at the Orange General Hospital in Orlando and seems to be recovering very well.

Beginning in next week's issue, ZIONS HERALD will bring to you a reprint of the address "Religious Freedom and Democracy" made by Bishop G. Bromley Oxnam at the Ecumenical Conference held on March 27th at Trinity Church, Boston.

NEW YORK (RNS)—Miss Helen Kim (above), first Korean woman to come to the United States since the end of the war with Japan, attended the recent meeting of the

Religious News Service Photo

Y.W.C.A. in Atlantic City, N. J., and is conferring with Methodist leaders here and throughout the country. She is president of Ewha College in Seoul, a women's college sponsored by The Methodist Church and the United Church of Canada. Miss Kim is shown standing outside one of the college buildings prior to her departure for this country.

Bishop Lewis O. Hartman announces the appointment of the Rev. Harry P. Folger, Jr., of Webster, Mass., to First Methodist Church, Medford, Mass., effective May 1, 1946.

Holy Week services will be held at Cooper Community Centre, Roxbury, Mass., at 10.30 a.m., on Thursday and Friday. Mrs. Guy Spencer of Dorchester, Mass., will speak on Thursday, and the Rev. Henry W. Bock of Jamaica Plain, Mass., on Friday. The public is invited to attend these services.

A Bach Festival will be presented by Boston University College of Music at Jordan Hall, Boston, on April 30th, May 2nd and 3rd. A more complete story about this festival will be presented in next week's issue of ZIONS HERALD.

GENEVA (By Wireless) (RNS)—The first Protestant broadcast over a Polish radio station was made in connection with the recent dedication of a Methodist chapel in Warsaw, Dr. Werner T. Wickstrom, Chicago Methodist, revealed here. Dr. Wickstrom visited Poland as assistant director of the material aid division of the World Council of Churches. The Methodist leader said he himself took part in the program. The broadcast lasted two hours and was made possible by cooperation of the Polish government which placed its national radio facilities at the disposal of the Methodist congregation. The Methodist chapel is located on the second floor of the former eight-story Methodist church in Warsaw which was destroyed during the war and is now being rebuilt. The 80,000 Methodists in Poland represent at present the nation's most active Protestant denomination, Mr. Wickstrom said.

The Verdandi Male Chorus, well-known throughout New England, gave a concert in the parish house of the Trinity Union Methodist Church in Providence, R. I., on March 26th. A very active committee of ten men and women, with the pastor and the president of the W.S.C.S. serving ex-officio, made of this venture both a social and financial success. The concert was sponsored by the W.S.C.S. for the benefit of the chancel fund.

Youth and Student Night, on Tuesday, April 16th, at 7.45 p.m., will close the series of Lenten addresses at Copley Methodist Church, Boston, by Miss Margaret Slattery. Her subject will be "The End of the Line." All young people and students are welcome. Special tickets may be obtained from Mrs. C. H. Stackpole, 1 Alden Street, Melrose 76, Mass.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston Station WORL (950) for the last two weeks of April at 8.10 a.m.

Holy Week, April 15-19—The Rev. George A. Butters, Immanuel Methodist Church, Waltham.

April 22—The Rev. M. Elizabeth Bee, Methodist Church, Saugus Center.

April 23—The Rev. Arthur Hopkinson, First Methodist Church, Lynn.

April 24—The Rev. William H. Lavely, asst. pastor, Central Congregational Church, Lynn.

April 25—Dr. M. H. Lichliter, for 18 years minister, First Congregational Church, Columbus, Ohio.

April 26—The Rev. Harry B. Hill, Centre Methodist Church, Malden.

April 29—The Rev. Oliver W. Childers, First African Methodist Church Society of Boston.

April 30—Dr. Horace W. Briggs, Church of the New Jerusalem, Newtonville.

A special grant has been created by Boston University by which the university and the church school of Wesley Church, Worcester, will unite their efforts in a program of religious education. Mr. Stanley H. Martin, Boston University instructor in religious education and director of religious activities in the university's department of counseling service, has been appointed as a member of the staff of Wesley Church to devote a portion of his time as consultant in the religious education program.

There were 170 registrations at the spring meeting of the New Bedford District W.S.C.S., held in Union Church, Fall River, Mass., March 27th. A word of welcome was extended by the president of the hostess society, Mrs. Malcolm W. McFarland. The worship service was led by Miss Pearl Eble, chairman of the Spiritual Life Committee. At the business meeting, presided over by Mrs. J. Manley Shaw, president, the missionary goal was placed at $4000, with a pledge of $3500. Mrs. P. M. Spurrier was elected as delegate to the W.S.C.S. Assembly to be

in Columbus, Ohio, April 30-May 3, Mrs. John Ruggles as the alternate. a box lunch the afternoon session ed with a worship and pledge service in ge of Miss Eble, assisted by Miss War- the treasurer, and Mrs. Shaw. In the ge service a candle was lighted on a large as the representative from each society the amount of the pledge for this year. was an impressive service, and typified peace must come through the Cross.

otestant Church in Poland eported in Serious Plight

NEVA (By Wireless) (RNS)—The Prot- t Church in Poland is in a more serious at than that of any other European coun- the Department of Reconstruction and -Church Aid of the World Council of rches was informed here.

ne Rev. Zygumt Michelis, Warsaw secre- of the department, said all Polish ches have suffered great losses in mem- iip, congregations have been scattered, church institutions destroyed. He de- d that the Lutheran Church had suf- l most with only 64 of its pre-war 150 hes remaining. Other denominations large percentages because of the eastern ndary change.

ethodists have been the most active ng the groups, he added, pointing out they have increased the number of their ors from 30 to 35.

r. Werner T. Wickstrom, of the World ncil staff, reported that the first outside to Polish Protestants recently arrived in form of 600 sacks of clothing given by Swedish government.

usade Funds Train Leaders

W. W. Reid

In addition to more than a dozen recipients already announced, eight outstanding young Christian leaders, products of overseas Methodist missions, are being aided by Crusade for Christ "scholarship grants" for graduate ies in the United States, it is announced ne Board of Missions and Church Exten-

anklin Albricias, Jr., of Spain and, more ctly, of North Africa—son of the Al- as whose name has been synonymous the Methodist School in Alicante, Spain coming to the United States for four s of study at Brothers College, Drew Uni- ty.

ne Rev. Robert Pierre, a young Methodist or in Belgium, comes to America for two s of graduate theological study. Mrs. re, an American, will also take post- uate work.

ne Rev. Ha Tai Kim, Korean pastor, will d two years in the School of Philosophy, ersity of Southern California.

om Cochabamba, Bolivia, where he is a ner in the Methodist School for Boys, es Mario Salazar. He will study for further teaching service at Scarritt College, Peabody, and Vanderbilt, in Nashvlle.

Bishop Chen has selected one of West China's most promising younger Methodist ministers—the Rev. Lo Din Shin—for the development of the noted Methodist Institutional Church in Chungking. In preparation for that service, he will spend two years in graduate work at Boston University School of Theology, meanwhile being associated with the staff and work of world-famous Morgan Memorial Church, Boston.

Dr. Francis Kim Lum, and his wife, Dr. Yin-Ying Wang, are medical doctors who have served in Methodist hospitals in Wuhu, Shanghai, and in West China. Now, on Crusade scholarships, they are to take graduate work in medicine in Philadelphia, Pa.

Another young Chinese medical practitioner, Dr. William Chew, is coming to America for two years of post-graduate study at the Eye, Ear, Nose and Throat Hospital in New Orleans.

"We Bear Witness"

NEW YORK—Dr. Walter W. Van Kirk, international churchman and religious news radio commentator, is shown here as he appears in the role of Narrator in the new sound-film "We Bear Witness." With the cooperation of numerous denominations this graphic record of the visit of the first civilian delegation to postwar Japan has been

produced here by the Methodist Board of Missions and will soon be exhibited in thousands of churches throughout the country. Much of the photography was done by Dr. Van Kirk. Running about 20 minutes the film deals in its pictures and script with such questions as "Will Japan become a law-abiding member in the family of nations?"

Atomic Control

Approval of civilian control of atomic energy under the terms of the unamended McMahon Bill was voted by the second Pennsylvania State Methodist Student Conference at its closing session, March 31st, on the campus of Dickinson College, Carlisle, Pa.

The resolution adopted by the students stated that "the release of atomic energy has changed the need for world community from that of a desired ideal to that of an immediate practical necessity."

As a first step the conference voted support of "a movement for an effective international organization for the outlawing of war and adequate control of atomic energy." United States representatives at the United Nations Organization were urged to take measures necessary to attain these ends.

John H. Gibson, a student in Dickinson, is president of the Methodist State Student Movement of Pennsylvania.

Urges Universal Invocation for UN

CAPE COD, MASS. (RNS)—A universal invocation for the United Nations, based on the Cape Cod Plan of Prayer, has been advocated in a front-page editorial by the Cape Cod *Standard Times*.

The daily invocation—"Father, Thy will be done through the United Nations—amen," is a modification of the original Plan of Prayer composed by Walter Dwyer, of West Dennis, Mass., a Congregationalist layman. Dwyer's plea was "Father, Thy will be done through me."

Support for the United Nations prayer was immediately forthcoming from Dr. Ralph W. Sockman, pastor of Christ Methodist Church, New York, and Dr. Earl Frederick Adams, executive director of the Protestant Council of the City of New York.

The *Standard Times* follows its daily schedule of UN events with a notice reading: "Our readers and their families are invited to join in an invocation each morning of the United Nations meetings; praying Father, Thy will be done through the United Nations—amen, or prayers as suggested by your church."

World Alliance Opposes Bestrictive Immigration

At the Executive Committee meeting of the World Alliance, held April 2, 1946, the question of immigration was discussed in relation to the refugee situation in Europe and the future of good relations of the United States and the rest of the nations of the world.

Attention was called to the fact that there is now a bill before Congress, known as the Gossett Bill (HR 3663), which calls for cutting all immigration quotas in half for a period of ten years.

The committee felt strongly that, on moral and humanitarian grounds, there should be no reduction of immigration quotas for the United States in view of the present situation in Europe in which thousands of people are unable or unwilling to return to the countries of their origin.

It was, therefore, voted unanimously to oppose the passage of this legislation and to urge that no restrictive changes be made in our immigration laws. A copy of this resolution has been sent to the Honorable John Lesinsky, chairman of the Committee on Immigration and Naturalization of the House of Representatives.

What's New in the Bible?

W. G. CHANTER

International Uniform Lesson for Apr. 21.

(Easter Lesson)

Two Friends Talk with Christ. Luke 24:13-35.

I. *The hope we dare not lose.*

The two men who were walking out to Emmaus on that first Easter Day had just suffered the apparent ruin of their dearest and fairest hope. The great Friend to Whom they had looked as the Redeemer of Israel was dead at the hands of those to whom Israel's chief priests and rulers had delivered Him. Confronted by the hard and ugly actualities of an evil world, the great Prophet of the heavenly Ideal had perished ignominiously on a Roman cross.

Had they not known Jesus so well they could have given up their hope. But in their association with Him they had become quite piercingly aware that without the grace and truth they had found in Him life could have no meaning and no value. Yet if He were really dead, then grace and truth were at the mercy of force and fraud. It meant that He stood not for reality but for a dream, beautiful but powerless, radiant but unreal. If He were dead then the world's best hope was dead with Him. They could not bring themselves to say yes to that, even though His blood was dry upon the cross and they had seen the tomb in which He had been laid. But was this all they had, a hope that could live only in the agony of a struggle with dark and terrible facts which could not be denied?

The fact is that if the cross is the symbol of Jesus' defeat, it is the symbol of the triumph, as the final realities of our world, of brute force, human greed, selfish expediency. Ideals are beautiful, they who dare to live for them and by them are heroes. It is from them that all the glory of our human existence comes. Without them it can be at best only grey and dreary, at worst black and hideous. But there the cross stands, and Jesus who is dying on it is the greatest of all the heroes, the noblest of all the champions of the ideal. If He is dead and buried, then man lives in a universe which is alien to his noblest aspirations, careless of his highest reaches of achievement. We hoped that Jesus was the Son of God, the manifestation in the flesh of the Supreme Reality, the Vindicator of man's highest ideals as themselves a reflection of the eternal glory of God. We dare not face life without that hope. Yet there the cross stands.

What of the dear dead who in this great conflict have laid down their lives? Did they die for a dream which has no reality? Did they dash themselves in vain against the stone wall of meaningless, brute reality which does not mock ideals and idealists only because in its mechanical unconsciousness it does not know what they are? If Jesus really died for ever on Calvary, then we must say yes.

II. *Hope becomes certainty.*

The two disciples found their Master again at Emmaus. But before they knew Him, while they were still talking with a friendly stranger, their hearts had burned within them as their unknown teacher told them that the cruel way of the cross was the divine way by which Israel was to be redeemed, that it was by an unflinching acceptance of shame and death that God's Messiah must win His final triumph by the miracle of an unconquerable goodness and love. The Man on the Cross was greater, higher than the enemies who had hanged Him there. The disciples held their heads higher as the stranger talked.

Yet it was not then that they turned back to Jerusalem with a gospel to preach. It was when they found themselves in the living presence of the crucified and risen Christ that they knew that the glorious vision of the prophets had been more gloriously fulfilled. Easter Day is the day of resurrection only as men and women find Christ alive in their hearts, their living Friend and Master. It is Christ in us Who is the hope of glory.

EASTER

Fred W. Church

Easter has come for a time like this,—
When Hope, held dear by good and free
Is seized and nailed to a cruel tree,
And strong and stalwart fear and flee;
Easter has come for a time like this!

Easter has come for a time like this,—
When Love in a stone-cold tomb is laid
And the door is heavy and fast is made,
And men are stricken and dismayed;
Easter has come for a time like this!

Easter has come for a time like this,—
The final word is not man's to say,
The powers of life no hand can stay,
Christ rose from death on Easter Day!
Easter has come for a time like this!

VELVET CROSS

Manfred A. Carter

No man will hang upon a velvet cross,
A soft and easy final resting place;
But, though his cross is standing rough
and hard,
A man may hang there with a patient fa

There is a cross for every living man,
A cross with beating pain like throbbing
jazz;
No man will hang upon a velvet cross—
But he may shine the rugged one he ha

THE CROSS OF CHRIST

Frank P. Fletcher

Thy Cross, O Christ, a thing of beauty stand
At one with choicest art of master hands;
Loved ornament in countless homes a
lands—
The beautiful Cross of Christ.

Thy Cross, O Christ, a thing of angui
shows.
It speaks of insult, torture, jeers and blows
Blood, death, the sum of direst mortal woes-
The terrible Cross of Christ.

Thy Cross, O Christ, a priceless meani
holds,
Which transforms life of man, as it unfolds
And life again into God's image molds—
The atoning Cross of Christ.

Thy Cross, O Christ, a thing of glory glean
A glory of which heaven only dreams,
Preeminence of that which saves, redeems-
The glorious Cross of Christ.

Thy Cross, O Christ, forever shall remain
A mystery. Love only can explain:
And love reply, "It shall not be in vain"—
The wondrous Cross of Christ.

MAKING DREAMS COME TRUE

Thomas Todd Johnston

There's a statue in the marble,—
Let the artist bring it forth;
Only then is seen its beauty;
Only then is known its worth.
It is hidden till the sculptor
Makes his dream and vision known
As he makes the life-like statue
Rise from out the block of stone.

THE SIMPLER PLAN

Bertha Symes McMahon

How shall we win the peace?
Throughout the world this cry,
Echoes o'er the valleys
And from the mountains high.

Appeasement—why not try it?
No sooner said than done.
A world is plunged in warfare
With still the peace not won.

Diplomacy—an answering voice
Across the spaces wing,
But diplomacy in novice hands
Becomes an empty thing.

The atom bomb—a weapon sure
To hold the world in fear.
What nation would attempt to war
When such a threat is near?

They've all been tried with failure,
And peace is yet to be.
Why hasn't someone thought to try
A simpler plan—Christianity?

LET ME LIVE IN LENT

John E. Collier

Let me live in Lent—Victoriously.
Not mourning my past with deep remorse,
But—with God—daring to reshape the future,
And in the struggle rejoice;
To stand with Christ who held self-pity in contempt
I must live Victoriously through Lent.

Let me live in Lent—Adventurously.
Not denying myself some material thing,
But achieving that spiritual goal my soul
Has been seeking;
To be worthy of Him Who to Calvary went
I must live Adventurously through Lent.

Let me live in Lent—Redeemingly.
Not bent on my own soul saving,
But lost in some divine task for which
My heart is breaking;
To follow Him Who lived for others and died content
I must live Redeemingly through Lent.

The Calamity of Contentedness

EDWARD J. REES

Sometimes a text found in Scripture, or a verse in poetry, strikes a minister, while sitting in his study in contemplation, like a bolt out of the blue. When that happens, the preacher can enter his pulpit with the authority of Christ in his proclamations. The new-found text jolts the minister; it jars him. It makes him rise and walk about his study, or gaze into the blue, or look into the face of the stars, or fall upon his knees in humble petition and supplication.

The Book of Job has been read by Christian people with marked interest and spiritual profit. No previous reading of that great epic has brought to my attention any special urge toward personal evangelism—until—until I read Job's words of revelation and indictment, *"If I have—eaten my morsel alone."* (31:16-17) Alas! Alas! how many of us, in our hurry, in our unconcern for the souls of others, in our lack of interest in the folks across the street, or down the road, have been willing to eat our beloved morsels of enjoyment and satisfaction alone!

More than that, how many of us have been willing to enjoy (?) our religion alone, when there were others about us who were in need of Christ, and knew him not, and little did we care, and little did we show our concern. But, let every man mark it down in his own notebook—when he comes to the place where he is not interested in the soul of someone else, that means "finis" to his personal experience of Christ. For no man can enjoy his religion and keep it to himself. It must be shared in order to be enjoyed. It must be shared in order to be retained. It must be given away in order to be kept. We gain by losing. We lose by gaining.

Who wants to try to enjoy his morsel in life alone? Some dear folks are forced, through lack of family or friends, to eat their meals alone. Three times a day they sit down by themselves to eat alone. Others may desire this practice. Others may carelessly drift into the habit of eating alone at noon day, rather than call a friend and have lunch together. While others may selfishly desire to eat alone. They prefer their own company to any other. They seem to enjoy themselves just being alone, eating, walking, living alone. Poor Souls!

Well do I recall the first Christmas in college when my plans did not call for the trip home at Christmas time. This decision was made with mingled emotions. To spend Christmas away from home, away from the homefolks, away from the family fireside, the Christmas tree, and joyous faces of loved ones. Yet when Christmas came and a young man on a college campus had a big box of "eats" brought to his dormitory door by the postman, there was some compensation in that fact, and many "lumps" in a college boy's throat and throbs in his heart, for he knew whose hands had prepared that Christmas box. The decision to have a feast with friends on Christmas day was hastily made. Too much to eat alone. Too selfish. Too unreasonable. What would the fellows say if they saw a classmate sitting off in one corner of the dormitory trying to enjoy his box of Christmas goodies all alone? Instead, I invited a number of my friends, Robert Chung, Tatsuya Funada, Suziki, Bill Oneal—a Chinese boy, a Japanese lad far from home, a young man from Korea, and a young man from the Philippines. Instead of the morsel being eaten alone, that was an International Christmas Banquet for six or eight lads, and merry rang the bells of Christmastide. Boiled ham, fried chicken, beaten biscuit, tea cakes, chess cakes, ginger bread, chocolate cake, cocoanut cake, nuts, candy, fruit, together with hot chocolate made by one of the lads turned cook, and another became head waiter, and all of us were hosts together, brothers in Christian faith and cheer. Merrily rang the bells of Christmas around that banquet table.

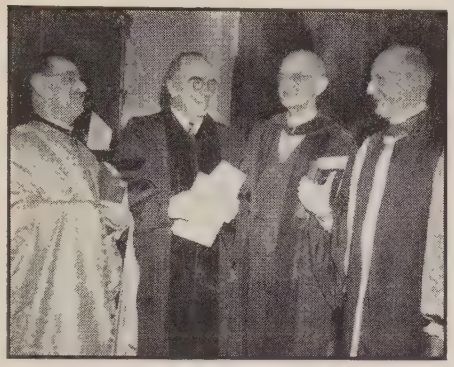
The enjoyment came in sharing. Life is like that. In order to have joy, we must create joy in the hearts of others. In order to enjoy our religion, we must help others to enjoy it. In order to continually experience the love of Christ in our own hearts, we must be busy in bringing that experience of a Saviour's love and sacrifice into the lives of others. Morsels cannot be eaten alone. It is too costly. Too disastrous. The old warrior and sufferer said, "If I have eaten my

(Continued on page 354)

First Ecumenical Service Held in Boston

Boston (RNS)—Protestant and Eastern Orthodox churchmen of Greater Boston participated in an ecumenical service at Trinity Church here, first of its kind to be held in this area.

The service was opened by a procession of clergymen of various denominations, including Eastern Orthodox in full vestments. A united choir sang during the service and special music was furnished by a choral group from the Greek Orthodox Cathedral.



Courtesy *Boston Globe*

Left to right: The Rev. Theodore P. Theodorides, assistant to dean of Greek Orthodox Cathedral; Bishop G. Bromley Oxnam, Bishop Lewis O. Hartman, and Episcopal Bishop Henry Knox Sherrill.

Bishop Lewis O. Hartman of The Methodist Church, president of the Massachusetts Council of Churches, conducted the worship service. Principal speaker was Bishop G. Bromley Oxnam, president of the Federal Council of Churches, who was introduced by the Rt. Rev. Henry Knox Sherrill, Protestant Episcopal Bishop of Massachusetts.

In his address, Bishop Oxnam called for further extension of religious liberty throughout the world, and urged the Roman Catholic Church "to be a church and not attempt to be a state and a church."

He said Protestants throughout the United States were concerned about "pressures on newspapers, radio and other sources of public information, together with political activities that constitute a threat to political and religious freedom."

"We are bound by precious principles in Protestantism," Bishop Oxnam added, "and once we are convinced those principles are in jeopardy, Protestantism will rise as one man to preserve religious liberty for ourselves, our sons and the sons of our sons."

Others who participated in the ceremonies were: the Rev. Robert B. Day, executive director of the Benevolent Fraternity of Unitarian Churches; the Rev. James Coucouzes, dean of the Greek Orthodox Cathedral; the Rev. Isaac Higginbotham, executive secretary of the Massachusetts Baptist Convention, and the Rev. Robert Timberlake, president of the Massachusetts Congregational Conference and Missionary Society.

Unitarian Defends Bishop Oxnam

[Reprint, *Boston Herald,* April 1, 1946]

Differences between Protestantism and Catholicism are reconcilable only under a policy of free, frank and firm criticism, not by the kid gloves of a feeble diplomacy, the Rev. Dana McLean Greeley, minister of the Arlington Street Church, said yesterday.

In a sermon defending Methodist Bishop G. Bromley Oxnam's criticism of the Catholic Church, Mr. Greeley said the two sects must cooperate for the salvation of civilization, regardless of ecclesiastical pride and obligation, and called for a round-table discussion to resolve differences so far as possible.

"We can tolerate differences," said Mr. Greeley, "but we cannot tolerate divisiveness."

Likening the differences between Protestantism and Catholicism to those between the United States and Russia, he said the two countries "can come close together, and insure peace in the world, not by shutting their eyes to the differences between them, and timidly handling each other with the kid gloves of a feeble diplomacy, but by being realistic, and by pursuing a policy of free and frank criticism.

"This is the way true friends treat each other; it is often the way they become true friends. Why isn't this same policy a good one as far as the relations between Protestantism and Catholicism are concerned?"

In specific reference to Bishop Oxnam, Mr. Greeley declared, "Some would say that he was heaping coals upon the fires of controversy. I believe his aim was the opposite, that he was pleading for the cause of freedom and of unity. His interest was brotherhood and democracy and social salvation.

Social salvation, Mr. Greeley explained, requires the cultivation of respect in spite of the difference between Russia and the democracies and between Catholicism and Protestantism.

"I can respect my Catholic colleague," said Mr. Greeley, "more as a result of knowing him better. Perhaps it will work that way with him. In spite of our differences, I earnestly desire that we shall surmount those differences, and I believe that regardless of ecclesiastical pride and obligation, we must cooperate for a common good and for the salvation of civilization.

"The two great spiritual forces in the world, Protestantism and Catholicism, must work together, or civilization will be dichotomized or split, and its redemption will be very far away. We can tolerate differences, but we cannot tolerate divisiveness. The Kingdom of God is a Kingdom of Love, even though of rich variety."

Waldensian Dinner

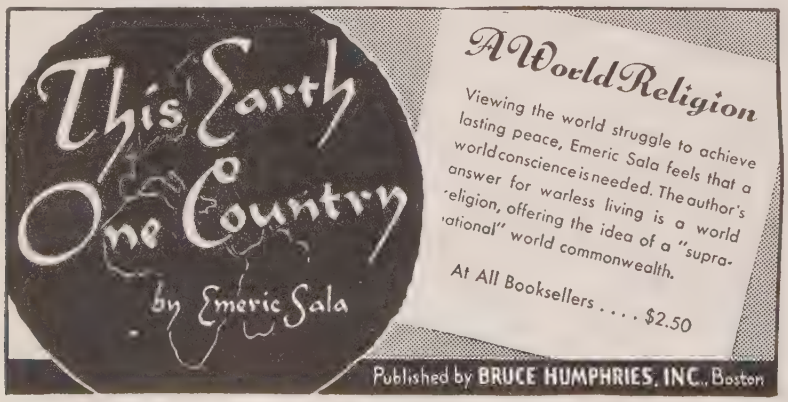
Prominent civic and religious leaders will gather at a benefit dinner-meeting to be held at the Boston City Club on Friday evening, April 12, when the Rev. Guido Combo, treasurer of the Waldensian Church of Italy will tell of the part being currently played by this church group to regenerate the spiritual life of that country. Mr. Combo, who is in America for a brief visit, was the only English speaking minister to obtain permission to visit the British and American prisoners of war in Italy during the Facist regime. Intended to stimulate local interest in the work of the Waldesian Aid Society, headquarters in New York, with branches throughout the United States, this organization is currently supplying funds, food and clothing to the people of the Waldensian churches throughout Italy and Sicily.

For nearly a thousand years, despite poverty, massacre, torture and exile, the church of the Waldenses has kept its torch burning brightly. After centuries of struggle for religious and civil liberty the Waldenses were granted equal rights before the law on February 17, 1848. Then, for the first time they could educate their children without discrimination; they could compete on equal terms for places in business or professional life; they could worship according to the dictates of their conscience without fear.

In recent war years they were called upon to re-affirm their faith and love of freedom. Their active participation in the resistance movement in Northern Italy, which, according to General Alexander, was the most successful of all the guerilla movements in Europe, brought severe reprisals.

Some 40% of the farms in the Waldensian valleys were destroyed and numbers of their people were executed.

Bishop G. Bromley Oxnam is a sponsor of the work for the society, and Bishop Lewis O. Hartman is a sponsor for the benefit dinner. Any person wishing to attend should communicate with Miss Randall, Massachusetts Council of Churches, 14 Beacon Street, Boston. Telephone Laf. 2771.



Deaconess Marches On

Clarence A. Morrill

other most encouraging report comes from the Springfield District at the Westfield, Mass., Methodist Church, where it is the plan of the pastor, the Rev. C. T. Allen, to present the cause of the New England Deaconess Building Fund on Easter Sunday and make a drive to one-half the amount that was asked e Crusade for Christ.

obably one of the most outstanding s of interest in giving to this campaign rrived from the Junior High Methodist h Foundation of the First Methodist ch in Medford, Mass., where your re- r was formerly the minister until Feb- 1, 1946. The group has pledged the of $50 to our campaign fund. This is inly a fine example to our Youth Foun- n groups throughout the conference. It d be most encouraging to have a suffi- amount of money come from the Meth- Youth Foundation groups all over the that might enable us to have a proper orial erected to the gift of our youth. worthiness of the cause could certainly r be questioned and would be a most ring thing in the eyes of the church. would likewise be a wonderful tribute ave such a memorial erected in honor of Woman's Society of Christian Service nizations from all over the area. Your rter most earnestly requests that all pas- and official board groups plan to set a for now, or in the fall, when either the or or a representative from the hospital present this cause to our congregations have not yet been solicited. Let us be to keep in mind that we are desirous of eving *one half the amount* we were d for in the Crusade for Christ.

On a Wide Circuit

W. W. Reid

Easter Treasures

Easter is the annual reminder that Christ's t is to set us free from the greed and the which haunts our earthly steps," says Leslie B. Moss, administrator-in-chief of estantism's world relief program.

Easter becomes our confident assertion Life is eternal and not temporal. Every we assert this to ourselves and to others, stature of all mankind rises. We grow His likeness.

Simple assertion, however, is not enough. grow we must put forth effort. There are tual 'growing pains.' The exercise of tual insight into the miseries and prob- of others offers a great occasion for ex- sion of our likeness to Christ. No Chris- is lacking an opportunity in this time of ld crisis. There is every incentive from needs around us. This year if ever, as we the desperate situation facing millions ur fellow-men, we can help come to their ue. They may not know Christ, but they will recognize his spirit when gifts of clothing and food are shared with them. They can be clothed and warmed if we conscientiously share the bounty that is ours and save them from cold and sickness.

"Are the children of earth bewildered, homeless, uncared for? Christ called them unto himself for blessing. Have they lost their parents? Are they the victims of ruin and wreckage beyond human belief? Christ took them in his arms. He offered them new hope, a fresh start in life by his blessing and by feeding them. If we follow in his footsteps, we can do the same.

"It is time for us all as Christians to appreciate that we have treasures in our hand greater than silver and gold. We can give food and clothing of our own which, by saving life, by healing sickness, will cure despair and will open a highway to the kingdom of God. A program in material aid is not an unworthy adjunct to a spiritual ministry. It is our present doorway into a great release for the human spirit from the staggering weight of woe and devastation. It is more than a spark. It can be a steady light that glows with love and mercy casting aside the shades of night and opening to numberless souls upon the heights of undimmed glory.

"Let us not be reluctant givers. Let us share generously and gladly. It will give fresh meaning to Easter for us—it will unfold a fresh glory to those who receive. An Easter hat, or suit, or shoes, are but instruments for gratifying our pride. Given to those who are destitute they can illuminate the meaning of the Christ.

Roman Reaction to Bishop Oxnam

[Editorial, *The Pilot*, March 30, 1946]

This writer knew on Wednesday night, an hour before Bishop Oxnam began his Trinity Church address, the general tenor of his remarks. The press wanted our "comment": They didn't get it. Nor, if we understand what they meant by "comment," will there be any now.

It is our thought that the press, in forewarning us that the Catholic Church was about to be attacked by the president of the Federal Council of Churches of Christ,, was hoping for a ringing counter-blast. That would have made "a good story." It would have rated bold-face streamer headlines. It would have sold more papers.

But if we had counter-attacked, in the spirit of Bishop Oxnam's address, would better understanding between groups have been promoted? Would Jesus Christ approve a newspaper brawl between a Methodist bishop and a Catholic priest?

G. Bromley Oxnam has to live with himself. Undoubtedly he says prayers before he retires at night. In these orisons, in his baring of soul before a God Who reads our innermost hearts, let the Bishop weigh his responsibility for the confusion he spread in that Wednesday night talk, for the pain he inflicted on all whose only trust is the Crucified Hope of the world, for the delight he gave to those who try to convince themselves that belly, sensual desire, is the only god worthy of rational worship.

The Bishop has attacked the Catholic Church on other occasions—and in the same vein. Obviously he enjoys, rather than deplores, the furor that results. So we address this explanation, not to the president of the Federal Council of Churches of Christ, but to its membership—in vast majority, decently fair-minded and American in outlook.

The essence of Bishop Oxnam's criticism of the Catholic Church is very old. The church is "too political." Well, Christ Himself was accused as "an enemy of Caesar."

It is our changeless Catholic faith that the Infant Mary wrapped in swadding clothes and laid in a manger was the Promised of Ages, the Messias, the Son of God, the sufficient and only Hope of the world. He established a church, which He made the depositary of His truth, the custodian of His sacraments, His continued presence on earth, the means by which His salvation might be conveyed to each succeeding generation.

Because they wouldn't yield a single article of Christ's truth, doctrinal and moral, Christians died under the sword; they were ripped to shreds by the teeth of beasts in the Colosseum, became living torches in Nero's gardens. Because God must be obeyed rather than men, Christians have died in both Hitler's and Stalin's concentration camps.

In sincerest fraternal charity, can't Bishop Oxnam understand what we're driving at? Heresy is a sin! It's a mortal sin! Martin Luther would have understood us. So would John Wesley.

If Christ had not come, if there had been no divine revelation, then Bishop Oxnam's guess about eternal realities might be as good as anybody else's. But Bethlehem is an historical fact! The Gospels, the Acts of the Apostles and the various Epistles are historical documents! And these reveal that the birth, the death and the resurrection of Christ were designed to end religious speculation and debate. Now, our freedom is no longer the freedom of confusion, but the liberty of the sons of God.

Is "one religion as good as another?" If that's true, then one religion is as false as another. And the death of Christ is made void.

Until the end the church will continue to tell business—you must pay your workers a respectable living wage. She will command the worker—you must do a fair day's work for a fair day's pay. She will denounce rotten movies and drama. As St. John the Baptist denounced Herod's incest and political murders, the Catholic Church—to the end of the chapter—will remind rulers and governments that in conscience no Christian can lift his glass to "my country—right or wrong."

This is where we stand. This is where we have to stand. In faith to a Divine Model and a Divine mandate, we can do no less. And if this is interpreted as "political activity," we must comfort ourselves with the recollection that Jesus Christ was crucified because He "made Himself a king." At the heart of Bishop Oxnam's objection to the Catholic Church, is his unwillingness to acknowledge the divinity of Christ.

for young people and their leaders

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Northeastern Jurisdiction in the Tropics

(Continud from page 341)

of parents, more church school classes and similar groups for parents using study units supplied by the board, more nursery departments in church schools for the children of these parents, and a renewed emphasis on Christian preparation for marriage. Concerning the seminars held in the Peninsula Conference, Dr. Richard M. Green, executive secretary, says, "We were happy at the number of people who asked that similar meetings be held next year.

From Dr. Green's "Newsbulletin" we also learn that "Building a Church and a New World through the Home" was the theme of eight addresses delivered at Peninsula Conference centers by Dr. Leland Foster Wood of the Federal Council's Commission on Family Religion. Dr. Wood said that the basic cause of domestic unhappiness was lack of mutual understanding; that some couples have an idea that not much sacrifice is necessary in marriage, whereas no half-hearted marriage is likely to succeed; and that marriage is an adventure with God as well as with each other.

An outstanding piece of work in this connection, to which Dr. Staples calls our attention, is being done by Wesley Church, Springfield, Mass., of which the Rev. John Hoon is pastor. Here there is a nursery department with 60 babies enroled, and ten visitors each make six calls a month to maintain contacts with the homes represented. There is also a sizable Sunday attendance of nursery children and a special department for three-year-olds. Home contacts are also cultivated in connection with older pupils, teams of visitors regularly receiving assignments from the attendance secretary, following up absentees, and bringing to light special circumstances requiring pastoral attention.

National Family Week, climaxing in Mothers' Day, May 12th, is an annual observance of many interested social agencies as well as in the church. In preparation for this, the Board of Education has just issued a particularly attractive series of posters which are excellent examples of photographic art. The captions read: "Church and Home unite (1) in Thanksgiving for Daily Blessings; (2) for Christian Living in a Critical Time; (3) for Christian Ideals in Marriage and Homemaking; (4) for Fun at Home; and (5) for the Christian Growth of Children," and concludes, (6) "We Do Need Chrstian Homes!" These pictures are obtainable from the executive secretary of any conference board of education and are available in letter and postcard sizes as well as the 22x17 inch poster. Meanwhile the board's periodicals such as *The Christian Home, The Church School, Child Guidance,* and *The Adult Stulent* are all featuring appropriate studies, stories and discussions calculated to give due significance to National Family Week.

WEEK-DAY STRATEGY NEEDED

In the first issue of the "Christian Education Bulletin" which Miss Edith M. Jordan, executive secretary, is editing for the New England Conference Board, we read that more than ten thousand children (Pr tant) are enroled in week-day religious cation in Massachusetts, which is now i fourth year. "Plans are in the making to for over 45,000 Protestant children with next five years with an adequate systen schools under trained supervisors and ulty" says the Rev. Everett R. Barrows, ference secretary for week-day schools, "Protestantism in this state needs a stra of how to meet this growing moveme The strategy is apparently in the maki for the Council of Churches of this state nounces that "it is highly probable tha summer session of a new school of religi education of academic grade may be hel the summer of 1946 . . . the plan will ope through an affiliation of colleges and semi ies in greater Boston. The intent is to t teachers for week-day church schools. . . Boston University School of Theology is offering a course in week-day religious e cation with laboratory work in existing we day schools in the city.

ANNAPOLIS TRIES UNIT TEACHERS

The difficulty of securing teachers for l term teaching is being faced by Calv Church, Annapolis, Md., according to Rev. J. Luther Neff in "Christian Educat News" of Baltimore Conference, and a s cessful alternative is found in the enlistm of teachers specializing in particular units courses and teaching only at such times those subjects are needed in the curricul "The fine results of this type of teaching the young adult group prompted an ext sion of the plan to the youth division wh it is being used with the same success. . A start is also being made toward inaugu ing the unit teacher plan in the adult clas . . . We can secure better teaching by under a system which does not ask for lo term teaching responsibility but for sh term service in areas of interest desired the class and suited to the teacher. In t way we can demand and receive excell teaching, which need not be confined members of the local congregation, but co from other churches on a kind of loan basi

In leadership schools reported to the Ma achusetts Council of Churches during 19 there were 299 Methodists registered schools held in 13 towns and cities.

PROGRESS HERE AND THERE

Of 92 churches in Peninsula Conferen which has remitted Rally Day offerings their conference treasurer as of March 1, had contributed larger amounts than in t preceding year.

Rally Day offerings in New England Co ference as of Feb. 1 had reached a total $1422 out of a total goal of $1800 for t conference year. Worcester district had ceeded its goal by 12%.

Erie Conference announced in its Janua bulletin that 137 churches had contribut $3113 in Rally Day offerings, with churches yet to be heard from.

Churches in Easton District, Peninsu Conference, have reported that their goals church school enrolment for the period en ing December, 1948, represent an increase total from 5096 to 6490.

ow Fast Should I Try to Read?

William E. Lowther

William L. Stidger says that he reads k a day, and that the average preacher do his best to approximate that speed, e. . . .

e *New York Times* of March 10th car- full-page advertisement from which I hese words, "If you would like to read as many books every month, and in the time. . . . Then you can train your- in five weeks, to double your reading , sharpen your comprehension. . . ." all that in a book that costs only $2.50. now the idea of "speed-reading" is in ir, and the man who can write books it finds a good market. But what about eading habits of outstanding preachers? an Charles R. Brown (Yale Lectures on hing, 1922-23) tells this interesting fact, ade it a practice to read the autobiog- of Charles G. Finney through regu- once each year for the first fifteen years y ministry. And each reading sent me to my task with a new measure of spir- passion burning hot within me."

once asked Bishop McConnell about his ng habits and he sent me this reply, "I read the sermons of F. W. Robertson, ce Bushnell, Phillips Brooks. . . ." Tak- Bishop McConnell as my model, I re- d to get better acquainted with Robert- of Brighton, the Preacher's Preacher. Of education at Oxford he writes, "In Ox- four years are spent in preparing about een books only for examination: but is only a partial representation of the er, for those fourteen books have been ubject of school work for years. These nade text-books, read, reread, digested, ed, got up, until they become part and l of the mind; about four histories, or four philosophical works, four poets, wo or three miscellaneous works. These e choice master-works of two languages, whoever has mastered them is a scholar d." . . . "I never knew but one or two eaders and readers of many books whose ledge was worth anything." . . . "I will er for it that there are few girls of eight- who have not read more books than I and as for religious books, I could on my fingers in two minutes all I ead—but they are mine. . . . Sir Erskine said the other day that Comte, one of ost profound thinkers in Europe, told that he had read an incredibly small er of books these last twenty years . . ., hen what Comte reads lies there fructi- , and comes out a living tree with leaves ruit. . . . Multifarious reading weakens nind more than doing nothing, for it nes a necessity at last, like smoking, and excuse for the mind to lie dormant thought is poured in and runs through, r stream, over unproductive gravel, on not even mosses grow. . . ."

is is a day when Greek is not required most of American Theological Semi- . An older minister, challenged by theological students to list any prac- value he had derived from his Greek studies, replied, "Not the least of the values was the fact that my Greek obliged me to read the New Testament with a slowness, thoughtfulness, and a microscopical scrutiny that I could never have given to the Testament in my mother tongue."

And now returning to Dr. Stidger, I should like to suggest that the qualities of mind and heart that have made him a popular radio speaker and a beloved preacher were not developed by book-a-day reading. In the course of his life he has tarried with Bishop Quayle as faithfully as Dean Brown in his early ministry companioned with Charles G. Finney. Indeed there was a time when it could be said of Dr. Stidger, "And in his Quayle and Markham 'doth he meditate day and night.'" It would be of interest to young ministers to hear Dr. Stidger tell how many copies of Quayle's "Climb to God" he has literally worn to tatters from much reading; how many dozens of times he has read Quayle's "Recovered Yesterdays in Literature"; how many scores of times he has read Quayle's "A Hero and Some Other Folks."

In closing I wish to leave a question. May not the current exhortation to speed-reading prove to be stimulating counsel to a man twenty years in the ministry but dangerous advice to a young man fresh from seminary?

Views with Alarm

At a special called meeting of the New York Council of Applied Religion the following resolution was unanimously adopted:

"The New York Council of Applied Religion views with alarm the actions of the representatives of the United States and Great Britain on the Iranian question. Their refusal to grant the Soviet Union's request for the postponement of discussion on the question, in view of the fact that Soviet troops are being withdrawn from Iran and the categorical statement of the Soviet Union that substantial agreement had been reached with the Iranian government reveals a shocking lack of confidence in the Soviet Union and can only be interpreted as a defense of British and American oil monopoly in Iran.

The Anglo-American oil monopoly is a flagrant violation of the Russo-Iranian Treaty of 1921 in which Russia waived all rights to oil concessions in Iran on the basis that no other nation would be granted such concessions. The action of the Security Council on the Iranian question appears to be a part of deliberate campaign to isolate the Soviet Union and discredit her in the eyes of the people of the world in order that the imperialist nations may continue their exploitation of these peoples.

We call upon all men of peace and goodwill to let our State Department know that they will not permit the destruction of Big Three Unity and the UNO by those who use the shibboleth of small nations rights to protect the vested interests of imperialist nations. The interest of world peace and brotherhood can best be served by identification with the aspirations of the common people of the world and not with such men as Mr. Ala, the Iranian Ambassador, who is a large stockholder in the Anglo-Iranian Oil Company.

We call upon Mr. Byrnes to accord to the Soviet Union the respect and confidence which he would demand for our own nation and thus ensure Big Three Unity and the success of the United Nations Organization."

The Homemaker's Corner

Mrs. Harry A. Burnham

Does Your House Make You Purr?

"I'll build my house of this and that,
To suit my pleasure, and my cat."

I don't know who wrote that, but she—of course it was *she*—had the right idea.

A perfect picture of contentment is Tabby, stretched out on a home-hooked rug in front of an open fire. Part of the satisfaction in such a picture is found in the fact that Tabby is supremely contented on her homely old rug. She isn't perturbed that the Jones cat next door has a beautiful oriental rug in her living-room; probably she is not allowed to stretch on it anyhow.

Also, Tabby has the good sense to relax and let the world go by. She has had her international problems out in the meadow, with birds that flew away, dogs that didn't fly away, and all the pests which were probably imported from some other country, such as grasshoppers, toads, porcupines, etc. Now it is time to rest.

Then, too, Tabby sings even though she didn't have liver for supper. There must be others who need the liver more than she does; she has had a bowl of good milk and there is always fresh meat in the barn; to be sure it requires a good deal of patience and alertness to get it, but it can be done.

And Tabby is a grateful creature. A little scratch back of her ears or under her chin, and she is your slave.

We can learn from Tabby to stop trying to keep up with the Joneses, and their oriental rugs. We can be very much interested in what is going on in the world about us, and yet rest occasionally and "invite our souls." We can sing even if our food rations and nylon supplies have been cut to the vanishing point, and we can feel, and show, our appreciation for all our blessings, even just a little pat under the chin.

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Goodwill Industries of Detroit

Goodwill Industries of Detroit was organized twenty-five years ago under the direction of Dr. John E. Martin who was, at the time, superintendent of the Detroit Methodist Union. In the intervening years the organization has progressed from its first workroom in the basement of a church, to the garage on the rear of the property of another church, to a small brick building, to the McGregor Institute Building, to the present spacious six-story glazed-tile building at Congress and Brush. It has grown from $16 in store sales the first week, to $9,923.26 last week, a grand total of $4,082,952.11 in 25 years. It has served progressively more needy people until the number of employees exceeds 300.

All of this has been made possible by the utilization of salvage clothing and household articles. The mechanics of repairing and saving the waste in "things" is only a means to an end, the saving of waste in "men." The program of Goodwill Industries is four-fold; training (for an occupation); employment (in a sheltered workshop where that is necessary); rehabilitation; personal growth (religious, social, industrial).

Dr. Edgar J. Helms, founder of Goodwill Industries, whose vision and service spread these unique organizations around the world, was a forerunner of the modern psychologists who say a man must have a purpose, an abiding and consuming reason for living, if he is to make the most of his personality. Goodwill Industries starts each day with an interdenominational chapel service. It is not compulsory to attend the chapel, but most of the workers find the day goes more smoothly for these quiet moments.

To have a well rounded personality many factors must be developed. A job which is constructive, which always holds before one the promise of more productivity with increased skill is one of the basic incentives. One must learn to do a job which is within his capabilities, yet not so simple it fails to stimulate. The program of measuring and testing the present skills of a handicapped young person is the first step in industrial rehabilitation. Many handicapped people must stay in a sheltered workshop for permanent employment, because their disabilities are such that special protection must be afforded them. Older people find the haven of a sheltered workshop makes it possible for them to continue in employment and maintain their independence many years longer than ordinary employment would allow.

Many facets of a personality must be encouraged. Goodwill Industries of Detroit maintains a well trained personnel staff whose contacts with other agencies of the community secure for its employees services which they need, hospitalization, orthopedic aids, dentures, glasses, artificial limbs, etc.

Miss Maxine Toy, a former Red Cross Club director in England and on the continent, has recently joined the staff of Goodwill Industries of Detroit to direct leisure time, or recreational, activities. Through cooperation with the Y.W.C.A., a group of young women are learning to swim and are participating in the roller skating program at the "Y." A choral group is given opportunity for self expression, as well as providing listening pleasure for the other employees. The desire to "act" is strong within us all, yet handicapped people seldom have a chance to participate, for they do not care to be conspicuous. An Easter play is in rehearsal. A group of young people have assembled a puppet stage and dolls and are entranced with the production of "Little Black Sambo," which will be produced for a party soon. Games such as shuffle board, bowling, ping-pong, and less active games have been installed and furnish lunch time recreation. Musical programs by use of recordings are proving another happy noontime interlude. The use of games to encourage physical development has been given prominence recently because of its use in government hospitals.

Goodwill Industries of Detroit is celebrating its twenty-five years of giving training, employment and counsel to handicapped and aged people with a Silver Jubilee Week, April 7 to 13, 1946. Open House is being observed from Monday through Friday from 11 a.m. to 4 p.m., with designated groups as special guests.

Three-in-One Anniversary

The Minister Cuts the Birthday Cake

During the week of March 17th to 24th, the Cliftondale Methodist Church, Saugus, Mass., where the Rev. H. Newton Clay is minister, observed an anniversary of three-fold significance. It marked the 90th anniversary of the organization of the society, the 30th anniversary of the dedication of the present house of worship, and, with the burning of the mortgage, the emancipation from mortgage indebtedness that has been a burden for many trying years.

On Sunday, the 17th, the Rev. Azariah F. Reimer, who was pastor at the time of the dedication of the present structure in 1916, preached on the subject, "The Revolutionary Christ." At the evening service the same day, the sermon was by the Rev. Donald H. Gerrish, pastor from 1902-1908. This service was sponsored by the W.S.C.S., with Mrs. Alv H. Rich presiding.

Tuesday evening was the occasion of anniversary banquet and the burning of mortgage. The address was given by Bish Lewis O. Hartman on the subject, "Do Coast: Climb!" The invocation was by Rev. M. Elizabeth Bee of Saugus Cen Methodist Church. Greetings were brou from the Town of Saugus by James O. Smi secretary of the Board of Selectmen; the R Charles B. McDuffee, representing the Sau Council of Churches; the Rev. Ralph George in behalf of the parent church East Saugus; and by Dr. Lawrence W. Emig, representing the New England C ference. Ernest A. Hodgdon, president of Board of Trustees, was toastmaster. Gre ings were read from many who could be present, including a telegram from a f mer pastor, the Rev. Ambler Garnett, D. of Holyoke, Mass. The Rev. Donald H. G rish and the Rev. Azariah F. Reimer, b former pastors, were seated at the guest ta and both spoke briefly. Mrs. Arthur A. man, widow of the pastor at the time parish house was built, was also a guest, a spoke briefly.

Participating in the ceremony of the bu ing of the mortgage were Ernest A. Ho don and J. Arthur Raddin, only surviv members of the Board of Trustees of period when the church was erected, Bish Hartman, and the pastor.

The pastor also announced that as part the program of continued progress the sa tuary of the church is to be remodeled summer when a recess chancel will be stalled. Most of the major items of char furniture have already been donated as morial gifts.

Friday evening was youth night, w about 125 young people of the church joyed a program in the spacious gymnasi

The anniversary week was concluded Sunday, March 24th, with services morn and evening. At the morning worship sermon was by Prof. William Gilbert, D. of Drew Theological Seminary, who minister at Cliftondale 1908-1913. The ning service was sponsored by the Brot hood of the church and the sermon was the district superintendent, the Rev. Dr. J C. Wingett. A pleasing feature of this ser was the singing by a chorus of 35 men of church.

The Calamity of Contentedness

(Continued from page 349)

morsel alone let my shoulder fall from shoulder blade—let mine arm be bro from the bone." "Let my shoulder from its socket, and my arm snap from collarbone." (Mofatt's Trans.)

"If I have eaten my morsel alone"—
The patriarch spoke in scorn;
What would he think of the Church
Were he shorn Heathendom, hugh, forlorn,
Godless, Christless, with soul unfed,
While the Church's ailment is fulne of bread,
Eating her morsel alone? . . .

Ever of them who have largest dower
Shall Heaven require the more;
Ours is affluence, knowledge, power,
Ocean from shore to shore;
And East and West in our ears have said,
"Give us, give us your living Bread";
Yet we eat our morsel alone.

ow guilty are we of the great neglect. ly have we received. Have we freely n? We have not been purposefully selfish. have been unconcerned. Or contented. lisinterested? Or too busy. The calamity ontentedness is round about the modern rch. Complacency. Indifference. Carelessl. Idleness. Morsels eaten alone. Have shoulders yet dropped from their sockor any arms snapped from their collares? Too many people, and good people are, have about concluded that no one ost." We have lost the sense of lostness. spirit of spiritual contentedness has ed this loss.

n that remarkable chapter of Luke (15) e is the story of some people and things g lost. The silver, the sheep, the sons e all lost. There was lostness in each ance. There was search and sacrifice in instance. There is always more joy in presence of Christ over one sinner ight home to the Father's house, than ninety and nine just persons needing not e found. Dr. Coffin, of Union Theolog Seminary, New York, recently told at Duke Convocation of some 1,500 hunl ministers, the story of a Presbyterian rch having received into its membership e Japanese-Americans. One rather poms brother at the close of the sermon inned Dr. Coffin that he did not think ch of any church which would receive folks into that Christian fellowship.

Do you think that Christ died for these e yellow bellies?" he asked Dr. Coffin.

I do, my brother," came the immediate y.

Well, do you think it was worth it?" the nan snapped back to the clergyman.

nd, with that rare discernment of a bald intellect and a spiritual cultured heart Coffin looked his inquirer in the face and onded:

My brother, do you think it was worth it Christ to die for you?"

Vith that question the little pompous inr stepped back, and his wife, red in her from personal embarrassment, smiled at Coffin and said,

Don't worry about him, Doctor. He's my pand, and he's more bark than bite."

Vhen the church gets back to a new apiation of "the value of a soul," then more s will cease to eat our morsels of blessing enjoyment alone. Just before Dr. Arthur Gossip went to heaven, he sat down to to Christendom a final book of sermons, which fall like the dews of benediction upon Christians wherever they are read and pondered. (Experience Worketh Hope," by Gossip—$2.) In his chapter on "Christ's Appeal to You," he speaks of the value and importance of one life, one soul, one destiny. "Did you know that you meant as much to God as that? Till if all the rest were safely gathered in, and only one place, your place, was left empty, there would still be a shadow on God's throne, and still an ache and longing in His heart for the one child, still lost to Him, out in the dark and cold."

What can we do about it? As Methodists, Dr. Roy L. Smith, sums up the answer to his question, "What can one Methodist Do" in these words,

He can cleanse his own heart.
He can make old wrongs right.
He can restore his soul.
He can lay siege to some soul.
He can compile a prayer list .
He can be sure of the cooperation of the Holy Spirit.

And Dr. Smith has spoken with simplicity and truthful penetration. If we Christians will do these six things, results will come in convincing power, while Methodism marches on!

Morsels eaten alone! Can it be? Again the poet speaks, and words of indictment they are—

"Freely, as ye have received, so give."
He bade, who hath given all;
How shall the soul in us longer live,
Deaf to their starving call.
For whom the blood of the Lord was shed,
And His body broken to give them Bread,
If we eat our morsel alone?

Issue on Iran Is Not Oil—But Force

Like many another international issue, the dispute between Russia and Iran is acquiring barnacles.

Let's scrape away some of the obscuring barnacles, keep our eyes on the main point.

The issue is *not* whether Russia gets oil she wants in Iran.

The issue is *not* whether Russia needs oil.

The issue is *not* whether the people of Iran are feudal or Fascist or stumble-bums.

The issue is *not* whether the present Government of Iran is a good government or a bad government or a so-so government.

The issue is *not* whether Russian influence in the Middle East is going up or British influence going down.

The issue is *not* whether the U. S. loves Persians or Russians.

UN or Force

The issue *is* whether the dispute with Iran is to be settled through the UN or by force.

That means: The issue is whether the UN is to survive.

We want to be optimistic, but not foolishly optimistic.

We know that Russia's record of keeping past international agreements hasn't been too good.

We'd like to forget about Russia's breaking of agreements with Poland, Finland, Latvia, Lithuania, Estonia, the League of Nations and with the U. S. over ending of propaganda in this country.

Molotov

We want to believe, instead, in the sincerity of Soviet Foreign Commissar Molotov when he said of the UN last February 6th:

"Our participation in this organization is based on the assumption that it will play an effective role in the prevention of new wars and in the taming of imperialistic aggressors and violators of the will of other peoples."

Russia will have a chance to make Molotov's words good at the UN Council meeting.

It isn't often in the history of the world that it's possible to set in advance so crucial a date. Nobody said on a Monday morning in 400 A. D., "Now we're going to have the Dark Ages."

But we can say now that the world's hopes for peace will be decided by what happens in New York this week. We hope the answer to the main issue will be world peace through the UN.—Editorial, *Philadelphia Record.*

Translations

Translations into six languages of the book, *The Life of Jesus,* for use by the World Literacy Committee will be made by a group of students at Scarritt College according to the recent announcement made by Dr. Frank C. Laubach, world literacy authority. This is the largest group of volunteers from any one institution to assist Dr. Laubach in translating. The Laubach system for teaching illiterates has been adapted to some forty languages and is in use by government and secular agencies in many countries.

These translations will be a highly technical work, handled by Miss Bronca DaRosa of Brazil, Miss Joy Betts of Brazil, Miss Elena Edgar of Peru, Mr. Luis DeArce of Cuba, Miss Mary Shearer of China, and Miss Mildred Wright of India and Miss Anna Abbott, India.

Miscellaneous Advertisements

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FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Flying Bishop

Flying the Atlantic on a March Sunday, Methodist Bishop Raymond J. Wade, resident of the Detroit Area, helped the 24 passengers observe the usual church hour by conducting a short service.

In a letter just received by friends here, the bishop said: "While I had been called 'the flying bishop,' during my 12 years in the Stockholm Area, never before had I conducted a worship service on an airplane, although I had done so frequently on ocean liners." The bishop's brief sermon reminded his fellow passengers of the day and reasons for thanksgivng. He then invited all to participate in the Lord's Prayer.

Bishop Wade was transferred from Stockholm to Detroit in 1939, but supervision of Methodist churches and institutions in Scandinavian countries was left in his charge until the Central Conference of Northern Europe could meet and elect a successor. The occupation of Norway and Denmark, together with war conditions generally, prevented this. The bishop presided over the postponed conference in Gothenburg, Sweden, April 2-7. Upon the consecration of the newly chosen bishop, Bishop Wade will relinquish responsibility.

London Methodists whom Bishop Wade met en route, told him that more than 2,500 structures, including churches, parsonages and institutions of their denomination, were destroyed or damaged during air raids.

Toyohiko Kagawa: Japan's Lost Leader

(Continued from page 345)

thousand Christians were imprisoned—but Kagawa, Christian leader, was not one of them.

Even more pertinent is the fact that Kagawa's speeches and actions since the end of the war indicate clearly the chasm between him and liberalism.

Unsurprisingly, Kagawa was chosen by Prince Higashi-kuni, Premier of the first postwar government, as adviser on the "moral regeneration" of Japan. In this capacity, and also during a stumping tour of the country, Kagawa worked closely with Yoshio Kodama, war profiteer and former head of the fascist Patriotic Mass Party, who is now under arrest as a war criminal.

Kagawa is once again becoming active in the cooperative movement and in educational work, but, perhaps significantly, has declined to run for public office. He is now one of the leaders of the right wing of the Social Democratic Party, which is composed of a number of factions now at odds over the question of retaining the emperor and over the issue of joining the Communists in a united front. At the inaugural meeting of the party, Kagawa made himself conspicuous by giving three banzais for the Emperor, thereby angering the representatives of the local branches who accuse the party executive committee of slipping over a resolution with consulting the membership.

A typical expression of Kagawa's curr views is his article, "A New Basis for Pr tarian Parties," published in the mont magazine *Shinsei,* November, 1945. In t article Kagawa argues that a constitutio monarchy would serve as a "center of auth ity" above partisan politics, that it would p serve Japan's "national polity." (Elsewh Kagawa declares that a monarchy is ne sary to stave off "powerful foreign countri by which he doubtless means Russia.) Wh ever may be said about the merits of emperor-system—Kagawa's article, in t and phraseology, resembles closely the de gogic outpourings of the militarist and ul nationalist press during recent years. writes: "As an expression of the eternal of a state and also of the preservation o pure social heredity, there exists nothing perior to Japan's Imperial Family. . . . T orderly progress that Japan has been able make since the Meiji Restoration is due tirely to our creative achievements throu unity under the Imperial House. . . . T masses are blind. . . . When the militar lost their faculty to terminate the war a their selective judgment, the Imperial Ho alone was in a position to act by show the people precisely where to stop. I beli that in all the world only the Imperial Ho of Japan possesses this amazing divine (s power of selection. . . . The sovereign Japan can be regarded as an incarnation social morality. . . . In this supreme mo ity not only the cause of the Japanese nat is indicated, but even the path of all hum ity can be discerned."

Kagawa's thinking is obviously wedded the ideology of feudalism and ultranatio ism, to the concepts the Allies are trying root out of the Japanese mind. Clearly gawa does not belong in the ranks of th leading the fight for democracy in Japan.

Uncompromised Leadership Needed

Allied headquarters in Tokyo have issu fundamentally sound directives to the Ja nese Government, but it is no secret that th realization is still a distant prospect. T will never be realized if the leadership Japan is bestowed on former liberals Kagawa, men who, now masquerading democrats, long ago fell by the political w side. Democracy will be best served if chu groups and officials give their support o to those Japanese who survived the period reaction with their integrity uncompromis and to the new leaders now being produ by the struggles and conflicts of contempor Japan.—Permission to reprint must be cured from *The Christian Register.*

——Political schemes for world gove ment, no matter how perfectly drawn, br down unless there is an inner, compell will to peace and order.

Rev. Paul C. Macy, Chicago, director ecumenical education, International Co cil of Religious Education and Midw Director of the World Council of Churc at the 24th annual meeting of the In national Council, Columbus, Ohio, 10-16, 1946.

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For Me to Live Is Christ

(Continued from page 345)

day I have been in the deep; in jour-
eyings often, in perils of mine own
ountrymen, in perils by the heathen, in
erils in the city, in perils in the wilder-
ess; in weariness; in painfulness, in
vatchings often; in hunger, in thirst, in
astings often, in cold, and nakedness.

Fou remember, too, that Paul had a thorn
the flesh—some psychological abnormality
some physical disability which humiliated
n again and again as he spoke in public.
t listen to what he says as he writes to
churches: "Rejoice, and again I say, re-
ce . . . Riches of glory . . . Grounded in
e . . . The fullness of God . . I can do
things through Christ which strengthen-
me." How did he manage?

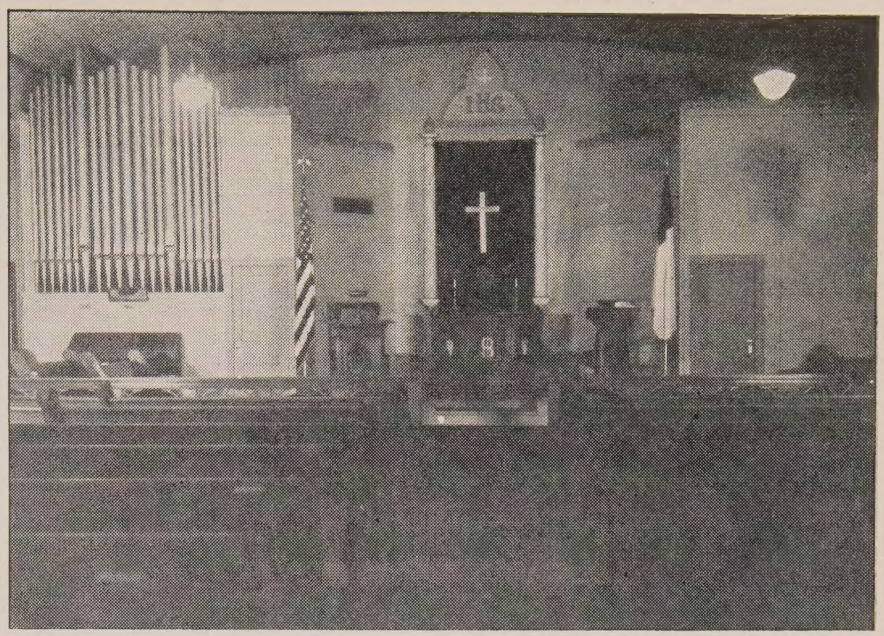
First of all, he had no illusions about life.
rist hung until he died upon a cross, and
ul did not expect his own pathway to be
y. But, more important than that, Paul
d a life goal that was so great, so worth-
ile, so noble, so eternal that Paul's joy
d not depend on what happened to him
rsonally.

The third aspect of Paul's life that I would
ention was his work as the first great Chris-
n missionary. When he launched out on
first journey to visit the Jewish colonies
ttered over the Mediterranean world, he
t welcome and persecution. To his amaze-
ent, he discovered that the Gentiles, when
ey heard the Word and accepted Christ,
nd exactly the same saving experience as
Jews. It was borne in upon him that his
nversion experience, the release of his ener-
s, the toning up of his life, the giving to
n of strength and power, had not come
out because he was a Jew, but because he
s a human being.

Do you see the logic of it? It is this: Christ
ans so much to me, not as an American,
t as a white man, but as a human being,
t I must share him with others. Men
ed him everywhere. I must go out and
each him. So Paul went establishing
urches. Over the bridge of his labor Chris-
nity walked from being a little, narrow,
tionalistic sect into being a world religion.
he had not done it, so far as we can see,
Word would never have reached us. It
s missionaries who came from Philippi,
cedonia and Rome who went into Ger-
ny, up into what is now Sweden, and over
o England, who brought the gospel which
last reached us.

Have we any reason to think that the end
God's sending Christ into the world was
get the gospel to us? Or, was it to get the
spel through us to the world? The man
o is not converted doesn't have anything
export. Naturally, he doesn't believe in
ssions. But the man who has it cannot
p it in himself; he knows it is too pre-
us. He knows that this Word was meant
the world.

Paul, through his power to endure, re-
nds us of the invulnerability which Christ
kes possible so that we can take anything,
our goal is high enough and we are fired
h zeal to win the world to him. Paul
inds us of the world's need for Christ.



Dedication Service

An inspiring and impressive service marked the dedication of memorials on Sunday afternoon, March 10th, in the Methodist Church of Wareham, Mass. Bishop Lewis O. Hartman presented the dedicatory sermon in keeping with the Lenten season, centering attention upon the Cross of Christ. The church was nearly filled for the service. Among those present were representatives from most of the other churches of the community.

The beautiful floral setting for the service was given and arranged by Mr. and Mrs. Ernest Keys, consisting of calla lillies for the altar and a large basket of white snapdragons blended with sprays of pussy willows within the chancel.

The Rev. P. M. Spurrier, superintendent of the New Bedford District assisted with the service, which was arranged and conducted by the Rev. Harold A. Stuart, pastor of the church. Mrs. Clifford T. Bryant, organist, and her vested choir, greatly added to the beauty of the service with special music. The memorials were presented by the pastor in behalf of those giving them, and were accepted in behalf of the members of the church by Mr. Wilfred Smalley, chairman of the Board of Trustees. Bishop Lewis O. Hartman gave the Words of Dedication.

The offering was used to help reduce the remainder of the building repair debt which was incurred as a result of repairs and remodeling made necessary by the last hurricane. Among these were the following: temporary removal of the belfry, new roof, sidewalls re-surfaced with asbestos shingles, and complete remodeling and re-decorating of the sanctuary. The following list of memorials greatly enhances the worshipful atmosphere and beauty of the sanctuary.

The memorials dedicated were: Degan chimes, given by Mr. and Mrs. Perce A. Baker, in loving memory of Marguerite Baker; Degan harp, given by Mrs. Mable MacDonald, in memory of her sister, Bessie B. Jones; altar, dossal window and cross, given by Mr. and Mrs. Ernest Keys, in loving memory of Mr. and Mrs. Freeman Bartlett Keys and Mrs. Florence Mable Keys; Sunday school room, given by Mr. and Mrs. Wilfred Smalley, in memory of loved ones; flags, given by Mrs. Mable MacDonald, in honor of the MacDonald children; carpet and altar rail, given by Mr. and Mrs. Clifford MacDonald, in memory of loved ones; electric clock, given by Mrs. Albert Curtis, in loving memory of her mother, Mary E. Eccleston; candle sticks, given by James Eccleston; baptismal font, given by members and friends of the Wareham Methodist Church; automatic heating system given by Mr. and Mrs. Clifford MacDonald.

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Bits of Fun

Aunti (coming for a call): "Where is your mother, Lucille, dear?"

Lucille: "Mama left for a five-minute visit with Mrs. Wells next door about two hours ago."

Dentist's Daughter: "Well, my dear, have you asked father for my hand yet?"

Shy Suitor: "No. Every time I step into his office I lose courage. Today I allowed him to pull another tooth."

"How Easy Is Evil?"

(Continued from page 340)

is the ground for thy sake." Through all this oriental imagery shines the truth that sin, which begets the sense of shame and fear in the heart of the doer, spreads its effect from inner discord to outer disharmony. How sound the psychology of Genesis! When we do wrong, we seek to put the blame on someone else. This scapegoat complex is as rife today as ever.

When we entered World War I in 1917, we said that the Germans were the primary cause of our calamities. If we could get rid of the Huns we would make the world safe for democracy and free from war. We killed millions of Germans and lost millions of brave lads in killing them. But when the war was over, the world was not set right. So we looked around asking, "Who's to blame?" We fell to blaming one another, with bitterness between whites and Negroes, between Roman Catholics and Protestants, between Jews and Gentiles. We Protestants even divided into the two opposing camps of Fundamentalists and Modernists. Shall we allow such a deplorable situation to develop again? Well, there are signs of just that. Under God, it must not happen again. We must be Christian enough to bring our economic and industrial, our racial and religious differences to the council table. We must pray for patience and wisdom to keep conferring until we find peaceful solutions in our present tense situations between management and labor in order that a needy and war-depleted world may be rebuilt. Nor must we allow the scapegoat complex to divide the nations which stood so gallantly together as allies during the war. We fought the war against Germany and Japan. Many talk now as if we had to make peace with Russia and England. Russia and England are not our enemies. And there is no need for them to become so, unless the nations yield to the devilish old Eden spirit of shifting the blame to others.

We need to revive a practice common to our godly grandfathers. They were accustomed to begin and end the day with private or family devotions, and in those moments of prayer or Bible reading, they felt God's eye upon them, they confessed their sins and cleansed their minds and motives. Each of us must look to our own shortcomings and thus avoid the old sin of Adam and Eve—the sin of evasion by seeking to put the blame on others.

Now back to the Genesis story. The record is, "The Lord God sent them forth from the Garden of Eden." Note the sequence of sin. The attempt to escape by hiding, the attempt to evade by shifting the blame, and then comes eviction,

Out of the garden into the jungle. Genesis puts the fact in oriental figure of speech. But modernity has not outgrown the logic of Genesis or the lines of Emerson:

> "There are two laws discrete,
> Not reconciled—
> Law for man, and law for thing;
> The last builds tower and fleet,
> But it runs wild,
> And doth the man unking."

When the children of God follow their lower animal nature, they unfit themselves for the gardens of cultured, decent, satisfying life. The truth of that fact is being dramatized in the trial now going on at Nuremberg just as it was in the story of Genesis.

A few years ago a friend of mine called my attention to an intriguing title in Kipling's "Second Jungle Book." The caption of the story was "Letting in the Jungle." The author gives one of those intimate imaginary pictures of the animal kingdom surrounding a village in India. These denizens of the jungle plot the downfall of the village. A migration of the elephants, lions, wild boars and their bestial brothers moved toward the human settlement. No blood was shed. But the crops were destroyed, the buildings peeled to pieces, the inhabitants driven away, and the once thriving village was left like an abandoned ant-hill. In the days of Kipling the jungle lay close upon the settlements of men in India. And the jungle lies close upon the settlements of man in America and Europe and Asia today. The war has revealed how thin is the veneer of civilization, how short the road from the garden to the jungle.

Yes, Evil defeats itself. Self-indulgence takes the edge off pleasure. Self-centeredness leaves one in loneliness. The end of the egoist is the darkness of disappointment. The abuse of power brings about the loss of power, as the dictators demonstrated and as czars in all realms eventually discover. Evil leads to shame and fear, then the attempt to escape, then the effort to evade responsibility, then eviction from the garden to the jungle. Such is the story of Eden and its logic has not been outlived.

Our Bible begins with this Genesis story of a gate closing behind those who have sinned their way out of a garden. Our Bible closes with the vision of a gate opening into a holy city, wherein stands the tree of life whose leaves are for the healing of the nations. The road from the closed gate of Eden to the open gate of Revelation runs by way of the cross. But it is the road of redemption. And it is the road which America and the nations must travel if they are to reach the promised land of peace.

Yes, it is the road which you and I must take if we are to enter the life which is life indeed.

"Don't just stand there. Get me some white, native-born, sixth-generation American stretcher-bearers."

BOOKS

:hrist and Man's Dilemma"

William L. Stidger

)nly now and then does a book come from presses of this nation which one may nestly call "epoch making," and in this such a book is Dr. George A. Buttrick's nrist and Man's Dilemma." It has the l of having been beaten out on the hot vil of pure fire and inspiration. You can the sparks flying, hear the sound of a at blacksmith's bellows blowing, catch the ging note of a heavy hammer in a beating of red hot iron the future of this nation's gious thinking.

Most of us remember Dr. Buttrick's book, rayer"; a huge volume which was largely compilation; a sort of an encyclopedia of that others had written on prayer; but s book is his own creative effort to solve war, and post-war problems, in a bedered, baffled machine-age, for humanity. wrote it in the white-hot heat of a pure piration and every line proves it. No per- can read this book unmoved by its tense otional power; and no man can read it d not come forth with firmer convictions, clearer faith and a greater courage for the siness of being, and continuing to be a lower of Christ.

He discusses Christ and our Own Ignoice, Christ and Our Wickedness, Christ d our Mortality, Christ and Business, rist and Education, Christ and the Mane; and he does it with no diletante attile. He gets down to the rotten roots of the e and hacks at them with a keen axe, ich, as Mr. Markham used to say, gets at e root of wrong, clearing a free way for feet of God."

The book is published by our own Abingn-Cokesbury Press, is printed in clear, dable type, sells for two dollars, and will n be found (if I am any judge of the wer of a book) in every preacher's library, nd and heart.

"Religion in Russia"

Oscar M. Poeld

This is undoubtedly the most ambitious plication on religion in Russia. It covers its phases such as history and philosophy, ching far back even to its beginning, with analysis of its destructive and construcforces since the Revolution and the rld War.

The chapter on "The Revival of Orthoxy" in the book seems unjustified. The hor speaks of "the new Orthodox patriot-" (p. 133) which manifested during the rman attack on Russia. In fact, the conts of patriotism and fatherland have been ulcated into the minds of the young people Lenin, who made use of them in 1918, in 1934 the readers of Soviet newspapers nd these same terms, and ever since the iet historians have revived them from historical past. For example, in one secalone 7,436 members of the komsomol (Communist League of Youth) have been decorated for valor and exceptional services; eighteen of its members have received the title of Hero of the Soviet Union; to this add 25,000,000 pupils in the Soviet schools and the members of the Communist Party and Trade Unions who have severed their relation with the church. Their patriotism was exceptional. The Orthodox hierarchy, of course, has demonstrated its loyalty to the Russian people and contributed in its own way to the national war effort.

The establishment of the Patriarchate in Moscow is mentioned as another reason for the revival of Orthodoxy. Let us take its activities which have been manifested in the direction of the Soviet foreign policy. First, the Vatican—Kremlin tension has been intensified by renewal of the old rivalries between the Orthodox and Roman churches. Secondly, the Soviet Panslavism in the occupied Slavic countries by Red troops is greatly aided by the Orthodox propagation of faith. Much of the Soviet policy is now being clocked in the language of Orthodox religion. The Soviet leaders personally care little or nothing about religion, but find in religion a convenient pretext for Soviet propaganda. Such an attitude of Soviet Russia towards religion must be denounced and resentment must be felt at such exploitation of religion by leaders whose motives are policical and economic.

It is difficult to get an objective view of religion in Russia because "conditions of censorship under the Soviet have prevented a clear picture of this development from emerging, just as the imperial censorship drove the religious liberalism of the nineteenth and early twentieth centuries underground." (p. 105) The book is a valuable addition in the study of conditions of religion in Russia. (Robert Pierce Casey. New York: Harper Brothers. Price, $2.)

Books Just Received

The Way the Trust and the Life. Glenn Clark. Harper and Brothers: New York. Price, $1.50.

Winning Men. John Timothy Stone. Fleming H. Revell Co.: New York. Price, $1.50.

Nicodemus. Dorothy Walworth. Houghton Mifflin Co.: Boston, Mass. Price, $2.50.

Stewardship in the New Testament Church. Holmes Rolston. John Knox Press: Richmond, Va. Price, $1.

The Faith of a Protestant. W. Burnet Easton, Jr. The Macmillan Co.: New York. Price, $1.50.

Bright Arrows. Grace Livingston Hill. J. B. Lippincott Co.: Philadelphia, Pa. Price, $2.

The Inner Victory. Charles E. Park. Harvard University Press: Cambridge, Mass. Price, $1.75.

Foundations for Reconstruction. Elton Trueblood. Harper and Brothers: New York. Price, $1.

Life's Extras. Archibald Rutledge. Fleming H. Revell Co.: New York. Price, $1.

Birds in Kansas. Arthur L. Goodrich, Jr. Kansas State Board of Agriculture, Topeka, Kans.

Worship Services for Youth. Alice A. Bays. Abingdon-Cokesbury Press: Nashville. Price, $2.

Men and Movements in the American Episcopal Church. E. Clowes Chorley. Charles Scribner's Sons: New York. Price, $4.

The Christian Future. Eugen Rosenstock-Huessy. Charles Scribner's Sons: New York. Price, $2.50.

The United States Moves Across the Pacific. Kenneth Scott Latourette. Harper and Bros.: New York. Price, $2.

The Christian Pattern. Hugh Stevenson Tigner. The Macmillan Co.: New York. Price, $1.50.

The Meaning of Humanism. Curtis W. Reese. Beacon Press: Boston. Price, $1.

St. Paul, Apostle and Martyr. Igino Giordani. The Macmillan Co.: New York. Price, $2.50.

Children's Story Sermons for Today. Joseph James Murray. John Knox Press: Richmond. Price, $1.50.

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—Dean Charles C. Noble, in his Installation Sermon

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